A

DISCOURSE

Concerning

The Operations

OF THE

Holy Spirit:

WITH

A Confutation of some part of Dr. Owen's Book upon that Subject.

By *WILLIAM CLAGETT*, Late Preacher to the Honourable Society of *Gray's Inn*, and one of His Majesties Chaplains in Ordinary.

The Second Edition.

LONDON,
Printed for *Ch. Brome*, and are to be Sold by *Tho. Sawbridge* at the Three *Flower-de-luces*, in *Little Britain*, 1690.

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THE PREFACE.

AMongſt other things, which are uſually aimed at in a *Preface*, one is to invite the Reader to the *Book*. The Author of this Book does not think it worthy of every man's peruſal, into whoſe hands it may chance to come; and therefore does not commend it to All.

It was written principally for their ſake, who have been made to believe that the Miniſters of the Church of *England* have departed from the Scriptures in their Doctrine concerning the *Operations*, and Grace, *of the Holy Spirit*; which is one of thoſe prejudices that have been inſtill'd into the diſſenting party by their Leaders, to confirm them in their Separation. The Author thinks he has made it plain, that they do not onely accuſe us

very wrongfully; but that they themſelves are guilty of that Crime which they lay to our charge.

And he hopes their Followers cannot think it an unreaſonable requeſt that they would impartially conſider what is ſaid on both ſides, and judge accordingly. But if he ſhould be miſtaken in *that*, he has this ſatisfaction however; that he has done his Part, by giving them a fair occaſion ſo to do.

If ſome of them ſhould be inclined, by the weightineſs of the *ſubject*, to read the *Diſcourſe*; and yet be tempted on the other hand to throw it aſide, merely becauſe it pretends to be a Confutation of ſome of Dr. *Owen*'s Principles; Dr. *Owen* himſelf will help to cure *them* of ſo unreaſonable a prejudice.

For he has told you long ſince, in a Book of his, called, *The duty of Paſtors and People diſtinguiſhed*, that you are not to take any Doctrine of Religion on the credit of his Authority. *Alas*, ſays he,

P. 44. *you are in a miſerable condition, if you have all this while relied upon the Authority of men in Heavenly things: He that builds his Faith upon Preachers, though they preach nothing but truth, and he pretend to believe it, hath indeed no Faith at all, but a wavering opinion, built upon a rotten Foundation.*

Now

Now you know the Authority of the Doctor is no more than the Authority of a *Man*; and therefore you have his own word for it, that to build your Faith upon his Authority, is to build it upon a *rotten Foundation.* Whether you have ſo done *all this while*, I cannot ſay; but if you have, he tells you that *you are in a miſerable condition:* and if you have not, you will eaſily be perſwaded to take this opportunity now offered to you, of examining his Doctrine by the Word of God; to which the Author does appeal as heartily as the Doctor himſelf can do.

I confeſs I am not altogether of his minde in the fore-mentioned paſſage; for it ſeems to imply, that all men are in a ſtate of Damnation, who rely upon the honeſty and wiſdom of their Spiritual Guides in matters of Faith. But I doubt there are ſome perſons incapable of inquiring much further; and I hope ſome of theſe do ſo firmly believe the truth, upon the teſtimonie of God's Miniſters, as to live according to it; which if they do, God forbid that I ſhould ſay they are in a damnable condition.

But you ſee in what ſtrict terms the Doctor admoniſhes every one of you, not to rely upon the Authority of men; but to examine their Doctrines by the

Word of God. Poſſibly he means no more, than that this is a duty to be diſcharged by all Chriſtians according to the meaſure of thoſe *Means*, Abilities, and Opportunities which God has been pleaſed to give them: and this ſurely is a great truth. But then I deſire you to conſider that every one of you are more concerned, to look to it, that you omit not this duty, than many other Chriſtians are; and that for this reaſon, becauſe you have withdrawn your ſelves from the communion of the Lawful Guides of this Church, to follow thoſe that take upon them to lead you without any known Authority by which they do ſo. For if you follow theſe your *Leaders* into errour, it will be no excuſe for you, to ſay, *they* led you into errour; becauſe you ſet them up to your ſelves againſt the will of your rightful Superiours both in Church and State. Whereas if the Chriſtians of our Communion ſhould be led into ſome great miſtake, (as I am perſwaded they are not) by relying upon the Authority and Wiſdom of their Paſtors; though it would not totally excuſe them, yet it would be ſome mitigation of their fault, that they were miſled by thoſe Guides and Miniſters which God had ſet over them.

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The Doctor himſelf tells you in that Book, *that the people are bound to hear thoſe who poſſeſs the place of teaching in the Church.* And, that *if the Law accounts onely ſuch Aſſemblies to be Conventicles, where the Aſſemblers contemn and deſpiſe the ſervice of God in publick, he had not ſpoken one word in favour of them.* P. 44. P. 52.

You do not wonder I ſuppoſe at theſe paſſages; for, you know, this Book was written by him above thirty years ſince, when he was a *Presbyterian*, as he there ſolemnly declares himſelf to be, and engaged by the Intereſt of his Party, to contend for ſome *Church-decency and Order*, as he there does after *his* manner. Indeed ſince that time he turned *Independant:* But however, you have no reaſon to conclude from thence that he has changed his minde in that other point alſo, of the peoples being *bound to examine* by the Word of God, the Doctrines of thoſe Teachers whom they are *bound to hear*; or that he believes that all that is ſaid in *Conventicles*, or written by thoſe *Aſſemblers that deſpiſe the ſervice of God in publick*, may be taken upon truſt. P. 42. P. 46,47.

No, though he has chang'd his Party, he may ſtill be of this minde, that, *unleſs Miniſters* (as he tells you) *will anſwer for* P. 45.

all

all thoſe Souls they ſhall miſ-lead, and excuſe them before God at the day of Tryal, they ought not to debar them from trying their Doctrine. Now this they cannot do; for if the blinde lead the blinde, both ſhall fall into the pit of deſtruction. Now unleſs he excepts himſelf from a poſſibility of *miſleading* you, thus far I would not deſire a fairer *Adverſary*; and if you think he ought not to except himſelf, I cannot wiſh more equal *Judges* than your ſelves.

Sure I am, the Doctor muſt either explain himſelf further, or he muſt not *debar you from trying his Doctrine*, and enquiring whether he himſelf be not a *blinde* Guide, whom you may follow *into the pit of deſtruction.* For what he ſaith in general, may be applyed to him in particular; that if he *ſhould miſlead* you, he *cannot excuſe* you *before God at the day of Tryal.*

Now the truth is, although he does not ſay in plain terms that he is infallible, yet in that Book which I have taken the pains to conſider, he lays claim, as you will ſee, to ſuch an *Illumination* of minde, by *the Holy Spirit*, as differs very little from that kinde of *Inſpiration* which the Apoſtles had.

But this will not hinder you from trying the Doctor's *Spirit* and way of teaching,

ing, if you consider what he very well observed in the fore-mentioned Book, *viz.* that *the* Bereans *were highly extoll'd for searching whether the Doctrine concerning our Saviour, preached by St.* Paul, *were so or no:* For he must not desire to be believed more hastily than St. *Paul* did, who, we are sure, spake by an infallible Spirit. P. 44.

The more highly any man pretends to the divine Spirit, the better Testimonies he had need to produce for the truth of his pretence. No wise man will lightly take up that belief of another, which if he once gives way to, he must believe him in all things else. The brighter those Illuminations are, which any Teacher boasts of, the less reason you have to take his bare word for it; and if he be not willing that you should examine his Doctrines, he gives you great cause of suspition, that they will not abide the Tryal.

Besides, the Doctor takes notice that what was praised in the *Bereans*, is commended in the Scripture: *Beloved, believe not every Spirit, but try the spirits whether they be of God; because many false spirits are gone out into the world,* 1 Joh. 4. 1. *Prophets then,* as he goes on, *must be tried before they be trusted: now the reason of this holds still; there are* P. 44.

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many falſe Teachers abroad in the world, wherefore try every one, try his ſpirit, his ſpiritual gift of Teaching, and that by the Word of God.

I will onely adde, that the reaſon holds more ſtrongly now: for if *falſe Teachers* pretended to an infallible Spirit, even whilſt the Apoſtles were alive to contradict them, and diſcover them; much more likely are they to do ſo now, when they think they may do it more ſecurely; and therefore we had need to uſe the more diligence in trying thoſe Teachers that pretend loftily, by that Word of God which the Apoſtles have left us in their Writings.

Now if the Doctor would have you to ſhut your own Eyes, and then truſt to that *New ſaving Light*, by which he pretends to explain Goſpel-Truths; this were enough to make you ſuſpect, that *the Light that is in him is Darkneſs.* Or if he meant to except himſelf from being tried, when he bad you *try the Spirits*; for that reaſon *he* is leaſt of all to be excepted.

I have obeyed the Apoſtles advice, and tried *him*, as you may ſee in the following Book, which I was willing to make publick, becauſe thoſe *Reaſons* which ſatisfie me, that he is very much out of the way in diſcourſing upon *ſpiritual things*, may

may poſſibly ſeem as clear to you as they do to my ſelf.

If there be any Sophiſtry in *them*, or *carnal Reaſoning*, or perverting of Holy Writ, 'tis more than I know; and I ſhall thank the Doctor for making the diſcovery; which I think he is bound to do, if he can, not onely for your ſake, but for mine too. For ſo far as I underſtand my ſelf, I am not leſs deſirous to retract any errour of my own, than I am to convince you of his; And therefore, if he be as willing as I am, I ſhall in all probability hear further from him. In the mean time I deſire you to believe neither of us, but to try us both.

If the Doctor's friends ſhould be troubled to find him charg'd with Nonſence in the following Book, the Author has this to ſay for himſelf, that he knew no other name ſo fit as *Nonſence* to call Nonſence by. And he believes that he has not onely ſaid, but prov'd alſo that the Doctor is guilty of Nonſence, where he has charged him with it.

He hopes alſo that they will not be offended with him, for taking occaſion ſometimes to rebuke this man for thoſe rude Words, and unjuſt Reproaches which he has poured forth, for whole Pages together, upon his Adverſaries of the Church of *England*. For (if it be poſ-

poſſible) he ſhould be taught at laſt to manage controverſies in Religion in a more Chriſtian manner than he has done hitherto.

And now the Author will onely ſay in behalf of himſelf, that his deſign in this Book was to clear the *Truth* of that Queſtion which he has undertaken, to every ordinary underſtanding, and thereby to promote the *power of Godlineſs*. And the beſt thing he can ſay of the Book it ſelf, is, that it hath been thought by men of far better judgment than he can pretend to, not to be altogether improper for that end. And, if they are not miſtaken, may the All-wiſe and good God proſper the deſigne of it with his Bleſſing.

THE

W.P.M.C.

Imprimatur.

May 4th 1677.

Guil. Jane, *R.P.D.* Hen. *Epiſc.*
Lond. *à ſacris domeſt.*

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THE INTRODUCTION.

SECT. I.

FRom what St. *Paul* ſaith, *Work out your own ſalvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleaſure*, it is evident, that the conſideration of that divine aſſiſtance whereof the Apoſtle ſpeaks, is a pregnant motive to excite our greateſt care and endeavour to do the Will of God: For I ſuppoſe no Chriſtian will ſay that St. *Paul* pretended to enforce his Exhortation, with an Argument that had little or no force in it to perſwade. Philipp. 2. 12, 13.

The forcibleneſs of this Motive lies principally in this Suppoſition, that as they upon whom the aids of the Holy Spirit, which are promiſed in the Goſpel, are beſtowed, may fulfil the conditions of obtaining Eternal Life; ſo withal they may miſcarry through their own negligence; and then their ſin becomes more inexcuſable, and their

puniſhment will be more heavy: And this is a clear reaſon, why even thoſe in whom God worketh both to will and to do, are yet exhorted to work out their Salvation with *fear and trembling*.

Heb. 10. 29. Upon this Suppoſition the Author to the *Hebrews* doth earneſtly exhort Chriſtians to perſeverance in the profeſſion and practice of the Goſpel: For ſaith he, *Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who--- hath done deſpite to the ſpirit of Grace?* which he ſaith plainly for this end, to excite them to an effectual care in improving thoſe ſpiritual Aids whereby they were able to perſevere. This I think will eaſily be granted, unleſs we can imagine that the Apoſtle talks at as ſtrange a rate as Dr. *John Owen* frequently doth in his Book concerning the *Holy Spirit*, where he often threatens them with the day of Judgement, that look upon him, and divers of his notions in Divinity, to be *ſenſeleſs* and *fanatical*. For we ſhall ſee that his threatnings have not that charitable meaning in them, which the admonitions of the Apoſtle have. He tells us that *Thoſe by whom Regeneration, (i. e.* his notion of it*) is expoſed to ſcorn, will one day underſtand the neceſſity of it, although, it may be, not before 'tis too late to obtain any advantage by it.* Now one would think it to be the Doctor's opinion, that thoſe who ſhall *one day* be damned, might by a timely care have prevented it; and that he intended this warning to make them careful to *underſtand the neceſſity of Regeneration before it be too late.* But if you think ſo, you are much miſtaken, and you do not yet underſtand this man's Principles: for throughout his whole Book he ſuppoſes a *certain powerful illumination of the Holy Ghoſt*, given to none but thoſe that *are abſolutely Elected*, to be neceſſary in order to a ſaving knowledge of Regeneration.

ΠΝΕΥΜΑΤΟΛΟΓΙΑ. Or, a Diſcourſe, &c. *J. O.*

P. 254.

And

And as for the reſt, *the darkneſs that is in them is no leſs effectual to binde them in a ſtate of ſin, than it is in the Devils themſelves.* Now I do not underſtand how the Doctor's Warnings could be of any uſe to the *Devils themſelves*: And I do as little underſtand why he makes ſuch frequent excurſions as he doth, to threaten his Adverſaries with the day of Judgement, unleſs (as one would be tempted to believe, by the inſulting language that goes along with it) it be ſome refreſhing to a man, ſo *naturally vindictive*, to think he ſhall *one day* ſee 'em damn'd. P. 228.

This is one great exception I have againſt this Man's Book, that whereas he contends ſo fiercely for his Opinions, as he doth all along, pretending in particular, That it is *of the higheſt importance to us to enquire into, and ſecure unto our ſelves the promiſed workings of the Spirit*; yet, ſuppoſing his notions thereof to be true, it is no matter whether *they* be *enquired* into or no: for neither can we have a true underſtanding what *they* are, nor if we could, would that excite our endeavours to ſecure them: for according to him, it is impoſſible for a man to underſtand a ſpiritual Truth, or do any thing that is ſpiritually good, unleſs he be enabled by ſuch an Almighty Power, as leaves it on the other hand impoſſible for him to be *ſpiritually blinde and dead* any longer: For this power, he ſaith, is irreſiſtible, and he affirmeth it to be *falſe that the Will can make uſe of that Grace for Converſion which it can refuſe.* Now the Doctor confeſſes, that this kinde of blindneſs and deadneſs, with reſpect unto ſpiritual things, is *a matter which the World cannot endure to hear of, and is ready to fall into a tumult upon the mention of it.* And if he ſays true, I am very glad on't, becauſe if the world could not endure to hear ſuch Doctrines as P. 164. P. 262. P. 206.

theſe are, we might hope to ſee a great many men wiſer and better than they are: for he hath ſtated the Doctrine of the *Operations of the Spirit* in that manner, that inſtead of exciting men thereby to hearty endeavours after true Goodneſs, he hath laid down Principles that will excuſe them, if they be never ſo careleſs; and ſo hath betray'd this great encouragement of the Goſpel into the hands of lazy and wicked men.

I ſhall therefore endeavour to give a better account of what the Holy Scripture teacheth us in this matter, than I think he hath done; and I ſhall withal examine thoſe Arguments wherewith he pretends ſo to demonſtrate his notions, that *the proudeſt and moſt petulant of* his Adverſaries *ſhall not be able to return any thing of a ſolid anſwer thereunto.* P. 206. For my part, I do not think that Pride and Petulancy qualifie men either to maintain Arguments, or to anſwer them; the Doctor ſeems to be of the opinion that they do, and much good may his advantage do him. But this I ſee, that Pride and Petulancy are good helps towards the writing of a *Great* Book: For if this man had ſpar'd himſelf the pains of charging his Adverſaries with *Pelagianiſm*, *Ignorance*, *Impudence*, *and ill Manners*, and his frequent Tautologies into the bargain, the bulk of his Book had been taken down ſo conſiderably, that the ſmalneſs of the *Volume* would have carried an even proportion to the truth and the profitableneſs of his *Diſcourſe*. And how much of that is to be allowed to him, I will leave the indifferent Reader to judge.

SECT.

SECT. II.

MY deſigne, as I have ſaid, is to treat of the Operations of the Holy Spirit: but before I enter upon this work, it will be neceſſary to remove one prejudice, which the Doctor hath laid in every man's way, that ſhall pretend to write againſt him concerning this, or any other Divine Subject. And that is, that no man's reaſonings about ſpiritual things are to be heeded, till his minde be illuminated by an Almighty work of the Holy Ghoſt; (*i. e.*) till he be regenerated. This is the clear conſequence of his affirming that without ſuch illumination *a man cannot underſtand ſpiritual things ſpiritually*, i. e. as they ought to be underſtood: For if he himſelf cannot underſtand them ſpiritually, neither can he explain them ſpiritually to others; and then let him ſay what he will, he is not fit to be regarded.

And there is a very great advantage he makes by this pretence; for when he is not able to anſwer the Objections that lie againſt him, he deſpiſeth them under the name of *carnal Reaſonings*; and when he hath run himſelf upon manifeſt abſurdities, he comes off with pretending that they are Myſteries not to be underſtood without the illumination of the Spirit; and therefore *Natural* men underſtand them not, becauſe they are not enlightened. 'Tis true, he makes uſe of Scripture very often, and he makes a ſhew of Reaſoning alſo, *i.e.* of propounding difficulties, and giving their ſolutions, and the like; but then if you make it never ſo plain that he argues weakly, and that he alledges Scripture impertinently, this will not

ſerve your turn; for you muſt know that you have not yet received that *new ſaving Light* he ſpeaks of, which can onely make you to underſtand ſpiritual things ſpiritually: for without the addition of this new Light, which onely the Regenerate have, the uſe of Reaſon and Scripture is utterly inſufficient to give you a ſpiritual underſtanding of them: ſo that you can neither be convinced that another underſtands them ſpiritually, till ſecurity be given you that he is a regenerate man; nor when you are certain of that, is he able to make you underſtand them ſo, till you are regenerated your ſelf.

Now if this be true, then I have a very ſtrange task, for then I cannot confute Dr. *Owen* till I can prove him to be an unregenerate man; nor can I convince any man that what I am to ſay is true, till I have proved the truth of mine own Converſion: (both which Arguments I take to be very improper for a Book) for though I ſhould argue from Principles common either to all Chriſtians, or to all men, with never ſuch appearance of reaſon, it might yet be replied, that all this is but carnal reaſoning, which the Doctor and his ſanctified Friends diſcover to be no better, by that illumination, which becauſe I have not, I cannot underſtand *ſpiritual Myſteries ſpiritually.*

But for this reaſon, you will ſay our Author ought conſonantly to his Principles, to have proved himſelf a regenerate man, before he could reaſonably expect, that we ſhould ſurrender our Belief to his Diſcourſes of Spiritual Myſteries. You muſt know therefore that he hath done ſomething towards it in divers places of his Book: for he ſuppoſes that whoever underſtands Goſpel-myſteries in that ſpiritual manner wherein he hath explain'd them, is thereby proved one that hath

received

received the ſpecial Illumination of the Holy Ghoſt, and conſequently regenerate. So that if you ask how a man is qualified to underſtand and teach ſpiritual things ſpiritually, you are told, *by the eſpecial illumination of the Holy Ghoſt*: But if you would then be ſatisfied that the Doctor (ſuppoſe) is thus illuminated, you muſt know it cannot be otherwiſe, becauſe *he underſtands and teaches ſpiritual things ſpiritually*; which I take to be a ſhameful Circle. Now whether I have injured the Doctor in any thing that I have hitherto charged him with, let the Reader judge by a few of many paſſages to that purpoſe, which lie up and down in his Book.

He ſaith, that *without an effectual powerful work* P. *of the Holy Spirit creating, and by his Almighty power inducing a new ſaving Light into the mindes of men, they are not able to diſcern, receive, underſtand, or believe ſavingly ſpiritual Truths, or the Myſteries of the Goſpel:* And again, *ſuch is the darkneſs of their* P. 236. [unregenerate] *mindes, that they are powerfully, and as unto any light of their own,* (*i. e.* till the Almighty creating work is done) *invincibly kept off from receiving ſpiritual things in a ſpiritual manner.* Now I ſhall ſhew, by two or three inſtances, that the Doctor makes his way of underſtanding *ſpiritual things* to be a mark of Regeneration, and an Argument that the irreſiſtible work hath been upon a man's minde.

When he undertakes to ſhew why God doth require Holineſs and Righteouſneſs of us, and affirms, that he doth not require it in order to our Juſtification, he tells us, *carnal Reaſon cannot diſ-* P. 334. *cern of what uſe it ſhould be, if it ſerve not to this purpoſe*, or one of thoſe which he there rejects. Now that Holineſs is neceſſary, is one of the *ſpiritual things* of the Goſpel, and this carnal Reaſon may

underſtand: but if you underſtand this Doctrine ſpiritually, you muſt underſtand that it is not neceſſary to the purpoſe of Juſtification; and this forſooth *carnal Reaſon cannot diſcern.* But what follows makes it plainer yet: *But the firſt ſaving Light that ſhines, by the Goſpel, from Jeſus Chriſt into our Hearts, begins to undeceive us in this matter.* So that he who believes, that God hath required Holineſs of us as an indiſpenſible condition of our being juſtified, *hath had no ſaving Light ſhining into his Heart by Jeſus Chriſt*; for he hath not had the *firſt* of all: and this clearly ſhews how the Doctor makes the rejecting of his Notions to be a mark of an unregenerate man. He ſaith further, *And there is no greater evidence of our receiving an Evangelical Baptiſm, or of being baptized into the ſpirit of the Goſpel, than the clear compliance of our Mindes with the wiſdom of God herein.* This is full and home to the purpoſe: for you ſee, that on the other hand, to diſcard the neceſſity of Holineſs under that conſideration, is a clear compliance with the Wiſdom of God, and a mark of Regeneration. I take this to be a competent inſtance of the Doctor's proving himſelf to be regenerated, by his ſpiritual underſtanding of things; but how he came to underſtand them ſo ſpiritually, you heard before, *viz.* by an Almighty Power, which induced a new ſaving Light into his minde; for I ſuppoſe he has not a way by himſelf of arriving at this Felicity. This now is very plain, That if you ſpiritually underſtand the neceſſity of Holineſs, you muſt not underſtand it to be neceſſary to Juſtification: But if you ask the Doctor why you cannot underſtand it as he doth, his Anſwer is, Becauſe you are not enlightned and regenerated by the irreſiſtible Work: For where this Work is not, that ſpiritual thing cannot

Ibid.

be

be ſo underſtood; and where it is, 'tis impoſſible but it ſhould be ſo underſtood. Now then, if you ask how the Doctor proves himſelf to be a regenerate man, he proves it clearly, by his underſtanding the neceſſity of Holineſs in that ſpiritual manner wherein he underſtands it. And at this rate I think a man may prove any thing.

Thus the Doctor tells us how *the purifying vertue of the blood of Chriſt is applied to us by Faith*, but in ſo myſtical a manner, that he is forced to confeſs it himſelf; and therefore, ſays he, *when you underſtand theſe things, you will not think it ſo ſtrange, that God ſhould appoint this way of believing onely, as the means to intereſt us in the purifying vertue of the Blood of Chriſt.* For, the truth is, before he had done with that point, he had made it ſo unintelligible, that he had nothing to keep up his Readers in heart withal, but by promiſing them, *that when they underſtood* thoſe things, *they would not think them ſtrange*, *i. e.* when that new ſaving Light is once *darted* into their mindes, by which the Doctor diſcerns ſpiritual Myſteries. In the mean time, he cautions them againſt thoſe that pretend the *believing* he ſpeaks of, to be no more than a work of the fancy, in theſe words: *Deſpiſe their Ignorance; for they know not what they ſay; when men come to the real practice of this Duty*, the practice of believing that the Blood of Chriſt, without any more ado, will cleanſe them from their ſins, *they will finde what it is to diſcard all other ways and pretences of cleanſing*, viz. a ſincere reformation of Heart and Life; *what it is to give unto God againſt all difficulties and oppoſitions*, i. e. though it be never ſo abſurd to imagine this makes for the Glory of God, *the glory of his Attributes in finding out this way for us.*

P. 401.

Ibid.

Again, after he had given ſuch a deſcription of

of Goſpel-holineſs, as any one would be aſham'd to own, that pretends to an intelligible Religion, he hopes to make up all with ſaying, *The thing it*

P. 421. *ſelf, as hath been declared, is deep and myſterious, not to be underſtood without the aid of ſpiritual light in our mindes.* So that if you do not underſtand what the Doctor ſays, the reaſon is plain, becauſe you have not the Spirit: and at this rate any man may write nonſenſe ſafely enough, and put it off for a Goſpel-myſtery when he has done: For the thing may be underſtood, though you do not underſtand it; for it may be underſtood *by the aid of ſpiritual Light*: And if you underſtand it not, 'tis becauſe you rely upon carnal Reaſon, and have not the Light of the Spirit. For thus the Doctor tells us, *The reaſon why men* have other notions of Holineſs than he has, *is their ignorance and hatred of the onely true real principle of Evan-*

Ibid. *gelical holineſs which we have deſcribed; for what the world knoweth not in theſe things, it always hateth, and they cannot diſcern it clearly, or in its own light and evidence; for it muſt be ſpiritually diſcerned. This the Natural man cannot do,* 1 Cor. 2. 14. *and in that falſe light of corrupted reaſon, wherein they diſcern and judge it, they eſteem it foolishneſs and fancy.* So that 'tis to no purpoſe what the Natural man (a man that uſeth the beſt means he can to finde out the meaning of the Scriptures) ſays in theſe matters, till that new Light be created in his minde; by the help whereof, this Author, as it ſhould ſeem, talks of ſublime myſteries which we uſe to call Nonſenſe, and yet are blamed for it, though he confeſſes, 'tis impoſſible that we ſhould do otherwiſe.

Now the Doctor is as ſafe as may be, if he can thus make his Reader believe, that to underſtand the Doctrines of the Goſpel ſpiritually, is to underſtand

derſtand them according to his apprehenſions of them, and that to contradict him, is an infallible ſigne of one that wants the ſpecial illumination of the Holy Ghoſt: For, upon theſe terms, whoever goes about to write againſt him, muſt do it at the peril of being reckoned an unregenerate man, and then the Doctor is ſecure: for we have often ſeen (as it is ſaid by him) that ſuch a man, becauſe he wants ſpecial illumination, cannot underſtand the Myſteries of the Goſpel ſpiritually, and then he cannot diſcourſe of them ſpiritually, and then I think he may as well hold his tongue for any good he is likely to do with his carnal Reaſon.

And this is that prejudice which I am in danger of lying under with the Doctor's party, while I treat concerning the aſſiſtance of the Holy Spirit: for he uſes the ſame artifice to ſupport his notions in this matter. Thus he tells us, *A Command they ſuppoſe leaves no room for a Promiſe, at leaſt ſuch a Promiſe as wherein God ſhould take upon himſelf to work in us what the Command requires of us; and a Promiſe they think takes off all the influencing authority of the Command. If Holineſs be our duty, there is no room for Grace in this matter; and if it be an effect of Grace, there is no place for Duty: But all theſe arguings are a fruit of the wiſdom of the fleſh.* P. 336. Now, as I ſhall ſhew hereafter, in theſe words he injures thoſe whom he writes againſt; for they *ſuppoſe* no ſuch matter as he talks of: But the Doctor, as we ſhall ſee, doth in other places mean by Grace, an irreſiſtible force upon the mindes of men, though he conceals it here diſhoneſtly to ſlander his Adverſaries. Now that *ſuch a Grace* is conſiſtent with the Commands of God in Scripture, may be ſo evidently argued, that he hath nothing to ſay againſt it, but to call ſuch arguing

guing *a fruit of the wiſdom of the Fleſh*, which is his perpetual refuge. But to be ſhort, he expreſly
P. 187. tells us, *The whole work of the Spirit is rationally to be accounted for by and unto them who believe the Scriptures*, that I like very well, *and have received the ſpirit of Truth*; but there we are all ſpoil'd again; for we know what he means by *having received the ſpirit of Truth*, viz. being illuminated by an Almighty work of the Spirit: ſo that none but the Doctor and his enlightned ones can poſſibly either give or receive a rational account of the workings of the Spirit; and then if we reject his talk, 'tis becauſe we want that *ſpiritual power*, without which the minde cannot receive it. If you ask yet further what this ſpiritual Power is,
P. 432. he gives you an admirable deſcription of it: *The ſpiritual power of the Minde, conſiſts in a ſpiritual light and ability to diſcern ſpiritual things in a ſpiritual manner.* So that ſpiritual Light is ſpiritual Power, and ſpiritual Power is ſpiritual Light.
P. 433. *This men in the ſtate of Nature are utterly void of; but any one that is truely ſanctified, hath light enough to underſtand the ſpiritual things of the Goſpel in a ſpiritual manner; for we have received the Spirit of God, that we may know the things that are freely given us of God.*

What others may think of this, I know not; but methinks it would grieve any Chriſtian heart to obſerve the Goſpel of our Saviour, that divine means of making men truely wiſe and good, thus debaſed and diſhonoured by ſuch a ſenſeleſs uſe of Scripture-phraſes as this man makes of them, who writes himſelf D. D. For that which ſets off all this wilde and confuſed talk of his, which is enough to puzzle any man at the firſt bluſh, is his perverting the true uſe of theſe Phraſes, *viz. the Natural man*, and *the ſtate of Grace*; *ſpiritual things*, and

and *diſcerning them ſpiritually*; with which he rings the Changes ſo often in his Book, leaving a noiſe of the words in the fancies of his Readers, inſtead of the true, *i. e.* the Scriptural Notion belonging to them, imprinted on their Mindes. That I may therefore reconcile the Reader to an opinion that I may poſſibly write of the Operation of the Holy Spirit with more truth than this man hath done; I ſhall prepare my way by enquiring into the ſence of this Text of St. *Paul*, *The natural man receiveth not the things of the ſpirit of God; for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned.* 1 Cor. 2. 14. For it is chiefly upon this place (as far as I can underſtand) that the Doctor builds his confidence that we cannot ſpiritually diſcern Spiritual things; and as by expounding thereof, the uſe of thoſe Phraſes, and ſuch as are equivalent to them, will be underſtood: ſo the underſtanding of them will be conducible alſo to the main deſigne of this Book.

I ſhall firſt examine the Doctor's interpretation of this place of Scripture, and then offer that ſence of it, which I take to be truer than his. Before I attempt either of which things, I muſt beg his pardon, if I do not think it fit to follow him, as oft as he is pleaſed to leave the Argument, and fall a railing againſt thoſe that have other thoughs of the Text than he has, eſpecially where he ſpends almoſt two whole Pages upon nothing elſe, charging his Adverſaries with the want of thoſe Vertues particularly enumerated by him, *which they greatly praiſe and extol*, and accuſing them of *Pride*, *Ambition*, *Covetouſneſs*, *Vanity*, *and Profaneneſs*, and I know not how many Vices more. Now what is all this, and a great deal more of the like ſtuff, which he hath ſwelled his P. 222, 223.

Diſcourſe

Diſcourſe withal, to the explanation of St. *Paul*'s Text, which he was endeavouring? Suppoſe I had a minde to retaliate, having ſo large a Subject as Dr. *Owen*'s Pranks, from the year 1648, to this preſent time, to expatiate upon; what goodly work were here for the Reader? Therefore all I ſhall ſay to this matter is, that whereas his lewd and notorious Practices againſt the Church and State have been expoſed in Print, and theſe charged upon him, not from Tales pickt up in the Streets, and at Goſſiping-meetings; but from his own publick Actions and Writings: He hath no way to be revenged upon the Gentleman that hath done him this kindneſs, but by letting fly upon his whole Order, with all ſorts of Calumnies and Reproaches; though 'tis very likely he is not able to faſten his Accuſations upon any one of thoſe whom he thus beſpatters, ſince his plentiful rage againſt them might ſatisfie any man that his Will was not wanting. Wherefore, it being to as little purpoſe to attempt the confutation of ſuch looſe and general Calumnies, as it had been to have anſwered the Doctor, if he could have ſatisfied his implacable malice with being at a word, and calling us once for all Rogues and Villains; I ſhall leave him in the quiet poſſeſſion of his Talent at *Defaming*, and ſhall now onely try whether his Reaſonings be as unanſwerable as his Railings.

SECT.

SECT. III.

I Often finde it very difficult to faſten any meaning upon ſo ſlippery a Writer as this; but to my beſt underſtanding he thus explains the Phraſes of the Text.

1. By *the Natural man*, he means *one that hath the uſe of all his rational Faculties*, or *every one that is ſo*, and *that is no more than ſo*; *that is*, *every one who is not a ſpiritual man, is not one who hath received the ſpirit of Chriſt, one that hath the ſpirit of a man enabling him to know things Natural, Civil, or Political*; but not the Spirit of Chriſt to know things ſpiritual: So that the Natural man is one who is not a Spiritual man, but a Natural man onely, as the Spiritual man is one who is not onely a Natural man; or thus: the Natural man, concerning whom the Apoſtle ſaith, *that he cannot know the things of the Spirit of God*, is one who hath not the Spirit, and cannot know the things of the Spirit of God. And if the Doctor had reſted in this Explication, I think he had been ſafe enough for ever being confuted. But he hath a farther meaning, which diſcovers not it ſelf till we come towards the end of his Comment: For he tells us, the reaſon why the Natural man hath no ability to diſcern ſpiritual things is, *becauſe the Light it ſelf, whereby alone ſpiritual things can be ſpiritually diſcerned, is created in us by an Almighty Act of the Power of God*; ſo that at laſt this is his notion of a Natural man, (which agrees with the reſt of his Book) that he is *one in whoſe minde ſpiritual Light is not created by the Almighty Power of God.* P. 217, 218. P. 221. Sc

2. By

P. 218. Sect. 26. 2. By *the things of the Spirit of God*, he underſtands *the myſteries of the Goſpel, which depend wholly on ſupernatural Revelation*; and I think this is the onely Phraſe he underſtands right: If he means honeſtly by *ſupernatural Revelation*, viz. that Revelation which was communicated to the World by Chriſt and his Apoſtles; and not any particular Revelation made to himſelf and his Party, by an irreſiſtible work of the Spirit upon their mindes. But ſuch a cuſtom he has gotten to confound every thing, that within two Pages he underſtands by it all the Commands of God whatſoever: For through two whole Sections he diſcourſes concerning the impotency of Man to perform the Commands of God, and makes it equivalent to an inability of receiving Spiritual things, and quotes *Rom.* 7. 8. *The carnal minde is not ſubject to the Law of God*; as if it were a parallel place to the Text in hand. For my part I cannot tye theſe incoherent things together; if the Doctor can, let him: He had told us in plain terms, *that moral Duties to be obſerved towards God, our ſelves, and other men, were not the things here peculiarly intended*; and that is right: *but the Myſteries depending on more Soveraign Supernatural Revelation, and that wholly.* And in this notion I ſhall underſtand him; for I cannot underſtand him in both together.

Sect. 29, 30. Sect. 27. Sect. 26.

Sect. 28. 3. He explains *receiving* of theſe *things*, by receiving them *ſpiritually*; and ſometimes by receiving them *as they are in themſelves*; and by other Phraſes that are equivalent according to him. But what means he by *Spiritually?* he tells you the Natural man *may ſo receive them as to aſſent to their truth*; but that which he *cannot do, is to aſſent to them under an apprehenſion of their conformityto the Wiſdom and Holineſs of God*; *nor can he*

he diſcern their ſuitableneſs unto the great ends, for which they are propoſed as the means of accompliſhing. So that this it is to diſcern them *ſpiritually, and as they are in themſelves.* He likewiſe tells us, Sect. 42. *the proper meaning of receiveth not, is, he cannot know them*; and that impotency is double. 1. *A Natural impotency*, that of the *Underſtanding*, in reſpect whereof, *he is abſolutely unable ſo to do, without an eſpecial renovation by* [an irreſiſtible work of] *the Holy Ghoſt*; *and this impotency*, he ſays, *is abſolutely and naturally inſuperable.* And 2. *A moral Impotency, that of the Will and Affections.* The ſhort of it is, he neither will nor can if he would know them ſpiritually; ſo that his meaning of theſe words, *The natural man receiveth not the things of the Spirit of God*, is this; That a man in whoſe minde an *Internal* Light is not created by the Almighty Power of God, although the Doctrines of the Goſpel be propoſed to him with that evidence, that he aſſents to the truth of them; yet he neither can nor will underſtand them to be agreeable to the Wiſdom and Holineſs of God, and ſuitable to the ends of the Goſpel, the Glory of God, and the Salvation of Man.

Sect. 38, 39, 40, 41.

4. This clauſe, *They are fooliſhneſs unto him*, he hath perplexed with various interpretations. After giving ſeveral accounts on which a thing may be eſteemed *fooliſhneſs*, he tells us, *For one or other, or all of theſe reaſons, are ſpiritual things fooliſhneſs to the natural man*; which is as much as to ſay, there is ſome reaſon why they are ſo, though he cannot directly tell us what it is. If any of his Reaſons will ſerve, let us take one for inſtance: That is looked on as fooliſh *which contains means and ends diſproportionate:* Now he had told us, ſpiritual things *are fooliſhneſs in the nature of the things themſelves with reſpect unto the minde.* I

Sect. 31.

think he means thus, that ſuch is the nature of them, that a natural man muſt needs look upon them to be a means unſuitable and diſproportionate to the ends of God's Glory, and Man's good; and then his interpretation runs thus: The Natural man is one who, for want of the irreſiſtible Light, cannot diſcern the ſuitableneſs of the Goſpel to thoſe ends, becauſe he cannot diſcern it is ſuitable to them. But it may be his Inſtances will make his minde more plain: One is that of the Philoſophers of old, to whom the Goſpel was fooliſhneſs: now ſays he, *If ſpiritual things had been ſuited to the reaſons of natural men, then thoſe who had moſt improved their mindes would more readily have received them than others:* By which I perceive he underſtands, by *theſe things being fooliſhneſs to the natural man*, their unſuitableneſs to their mindes, who had moſt improved them, or *were wiſeſt and knew moſt.* But that which is ſomewhat ſtranger, is his telling of us that things *of any worth in nature and morality, are ſooneſt embraced by ſuch perſons. But here things fell out quite otherwiſe; they were the Wiſe, the Rational, that made the longeſt oppoſition to ſpiritual things, i.e.* (if the Doctor's inſtance be pertinent) that ſuch is the nature of thoſe things, that it could not be otherwiſe: ſo that the unſuitableneſs of ſpiritual things to our mindes doth at laſt conſiſt in this; that the more wiſe and knowing a man is, the more unapt he is to receive them. But then his other inſtance of thoſe to whom the Goſpel is
Sect. 33. (as he ſays) fooliſhneſs, *viz.* That of his preſent Adverſaries, is to a quite contrary purpoſe; for he chargeth them with *profound Ignorance and Confidence*, which cannot be *ſufficiently admired or deſpiſed*; and certainly then their minds are not very much improved: Now I think he ſays concerning

cerning theſe, *that they look upon the ſpiritual things of the Goſpel as fooliſh and unſuited to the rational principles of their mindes.* So that all the light we have gained by the Doctor's inſtances to diſcern his meaning of this clauſe is, that the ſpiritual things of the Goſpel are in themſelves unſuitable to the mindes of thoſe who have the beſt improved reaſons, and they are look'd upon to be unſuitable to the rational principles of their mindes, *whoſe Ignorance and Confidence can never be ſufficiently deſpiſed.* And here I deſire the Doctor to make my peace with the Reader for carrying him along with me to grope after his meaning in ſuch a tedious Labyrinth as he hath contrived to loſe us in. But I do not ask the Doctor's pardon, if I have miſs'd of his meaning at laſt, ſince if he pleaſe, he may write more perſpicuouſly; if he cannot, his Friends would do well to finde out a more natural employment for him.

5. *Becauſe they are ſpiritually diſcerned,* he explains thus; becauſe they are diſcerned by a ſpi- Sect. 38.
ritual light. What light is that? he tells you, *the light it ſelf, whereby alone ſpiritual things can be ſpiritually diſcerned, is created in us by an Almighty act of the Power of God.*

Now from the examination of his Notions concerning the ſeveral Phraſes, his ſenſe of the whole ſeems to be this: That a man in whoſe minde a ſpiritual Light is not created by an Almighty act of the power of God, neither can, nor will underſtand the revealed Doctrines of the Goſpel to be agreeable to the attributes of God, and fit to procure man's Salvation; becauſe ſuch is the nature of thoſe Doctrines, that he cannot but look upon them to be diſagreeable to the one, and unfit for the other: or, becauſe they are unſuitable, or are looked upon as unſuitable to the ra-

tional Principles of the Minde; and 'tis utterly impoſſible he ſhould diſcern that agreeableneſs and fitneſs without that new Light created in his minde, becauſe ſuch is the manner whereby they muſt be diſcerned, that 'tis impoſſible to diſcern them, without that new Light. And now that I have taken this pains to bring the Doctor out of the clouds, I challenge him to ſhew that this Paraphraſe is not the juſt ſum of his talk concerning the Text before us. Now although the naked repreſentation of this Paraphraſe were enough to expoſe it; yet becauſe this is the Text, which theſe men perpetually rely upon, when they ſet themſelves to *cant* down the uſe of reaſon in Religion, I ſhall briefly let the Doctor ſee, that his notions of it are either groundleſs, or abſurd and inconſiſtent with themſelves, and incoherent with the Context.

SECT. IV.

1. WHereas he makes the *Natural man* to be one in whom ſpiritual Light is not created by the Almightineſs of God, 'tis altogether groundleſs; for the word ψυχικὸς doth not of it ſelf ſignifie one who wants *that light*: nor doth the word πνευματικὸς denote any Almighty Act, whereby a man comes to be ſpiritually enlightned: Nor can the Doctor ſhew from the circumſtances of the place, any reaſon for this his notion; for thoſe words *Neither can he know them*, do not inſer, that a man cannot know them without ſuch an irreſiſtible Light, as he ſuppoſes; nor is there the leaſt mention of any ſuch thing in the whole Sect. 38. Context. He tells us indeed that St. *Paul plentifully*

fully ſhews elſewhere, that this Light muſt be created in us by Almightineſs; and he inſtanceth in 2 *Cor.* 4. 6. I ſhall in due place prove that St. *Paul* ſhews no ſuch thing in that Text: But admit he did, yet it does not preſently follow that St. *Paul* does in this place mean by the Natural man, one in whom this Light is not created; for 'tis certain he does not ſpeak one word of it throughout the whole Chapter. Wherefore the Doctor ought at leaſt to have proved, by comparing both theſe Texts, that he deſigned the ſame thing in them, which he has not once attempted; and yet this arbitrary ſuppoſal, is the foundation of his whole Comment upon this place. Part 2. cap. 1. Sect. 5.

2. His granting that the Natural man may aſſent to the truths of the Goſpel, and his denying that he can diſcern their agreeableneſs to the divine Perfections, and their fitneſs to promote the ends of the Goſpel, is palpably abſurd: For how is it poſſible that a man who exerciſes his rational faculties about divine things (which he grants the natural man may do) ſhould believe the Revelations of the Goſpel to be divine, and yet ſee no conſiſtency in them with the Divine Attributes, and no ſuitableneſs in them to the ends of God's Glory, and Man's Good? The Doctor, whatever he ſays about thoſe improvements of the *Natural mans* minde, which he allows to him, ſeems rather to take him for a *natural fool*, than a rational man. A great part of that evidence upon which we believe the Doctrine of Chriſt, is, that it is a Doctrine worthy of God, and a means conducible to the recovery of man; and if the literal ſence of the Chriſtian Doctrines themſelves is not more evident to a man that can conſider, than that they are ſo, why may not a conſidering man who believes the Doctrines, believe this of

them? Or how can he believe the former without believing the latter? I know not which way the Doctor can hope to escape, but by pretending it is possible for a man to assent to a Doctrine or Proposition, the true reason whereof he doth not discern; For example, that a man may assent to the Creed, upon the Authority of his Spiritual Guide, and not discern the true reasons of those Propositions which are contain'd in it. But this will not serve him; For the natural man is by him granted to be one who may have an *improved Reason*, and may exercise it in the consideration of divine things; and of such a man, *viz.* who is thus improved and considering, I say 'tis absurd to affirm, that he may assent to the revelations of the Gospel, and cannot discern that they are agreeable to the Divine Attributes, *&c.* The reason is, because this is to suppose him as dull and ignorant, as he was allowed to be knowing and rational before: Since 'tis plain that they are agreeable to the Divine Attributes, *&c.* As for those who believe the Christian Doctrine upon that meanest motive, of the Authority of their Teachers; though for want of considering, they do not *discern* its agreeableness to the divine Perfections, yet they do believe it; it being not only unreasonable, but impossible for a man to assent to any Proposition as a divine Revelation, which at the same time he believes to be inconsistent with the Perfections of God. But men that can tolerably well use their Understandings in Divine things, as the natural man may do (to abate the Philosophical Improvements which the Doctor is willing to cast into the bargain) may not onely believe, but discern this Agreeableness; and it is nonsence to suppose they have exercised their Rational Faculties as they might have done in this matter;

matter; and withal to affirm that they aſſent to the truths of the Goſpel, but cannot diſcern that they are conſiſtent with the Divine Perfections. To put this out of queſtion, I will inſtance in theſe Propoſitions of the Goſpel, *That God ſo loved the world, that he gave his only begotten Son, that whoſoever believed in him ſhould not periſh, but have everlaſting life.* This a natural man, according to the Doctor, may aſſent unto: But I demand; This Propoſition being revealed, is it not very diſcernible, that God's giving his Son for Mankinde is very agreeable with his *Goodneſs?* And that his purpoſe of ſaving Mankinde by the Sacrifice of his Sons death, is agreeable with his *hatred of Sin*, and his *Juſtice?* And that the demonſtration of his Juſtice and Mercy, this way, is agreeable to his *Wiſdom?* (2.) That no unrighteous perſon ſhall enter into the Kingdom of God: This alſo the Natural man may aſſent to; But I demand, Is it not very diſcernible that this Doctrine is agreeable with the *Holineſs* and *Righteouſneſs* of God? Is it not diſcernibly agreeable with his *Wiſdome* and *Soveraignty?* And then why may not the wiſe and knowing man, that believes theſe Doctrines to be divine Revelations, diſcern them to be agreeable with the divine Perfections? Take the ſame Doctrines again, and I demand concerning them, Are they not manifeſtly ſuitable to promote the ends of the Goſpel? Theſe ends the Doctor ſays are the *Glory of God, and our deliverance from a ſtate of Sin and Miſery.* As for the Glory of God, they plainly tend to the promoting thereof, becauſe they manifeſt the Divine Wiſdom, Goodneſs, and Holineſs, and the Perfections of God, which was obſerved before. As for our deliverance from Sin; Is not that Doctrine plainly ſuited to that end, which aſſureth us there

is room for Repentance, ſince *God hath given his onely Son*, &c. and which acquainteth us, there is no poſſibility of our *entring into the*, &c. if we are unrighteous? As for the *deliverance from miſery*; Are not thoſe Doctrines diſcernibly ſuited to that end, that are ſuited to deliver us from ſin? And are not all theſe things ſo plain, that 'tis impoſſible for a man who hath an improved minde, and conſiders them as an underſtanding man may, not to diſcern them; much more, if he hath conſidered the *Propoſitions* themſelves, ſo as to aſſent to the truth of them? What Agreeableneſs and Suitableneſs is it which this Doctor means? Is he able to explain it by ſuch-like inſtances as I have uſed? If he be, he ſhall ſee that we are able to diſcern it; if he be not, he *cants* like a *Quaker*, and pretends to know things, which he is not able to make ſence of, when he comes to ſpeak them. But may a Natural man underſtand and aſſent to the truth of the propoſitions of the Goſpel? Yes, ſaith the Doctor, he may: For inſtance, he may aſſent unto this, *That Jeſus Chriſt was crucified:* But now it is another Propoſition of the Goſpel, that to preach Chriſt crucified is to *Speak the Wiſdom of God*, verſ. 7. It is alſo another, that *The preaching of the croſs, to them that are ſaved, is the power of God*, Chap. 1. verſ. 18. Now if he may underſtand and aſſent to theſe Propoſitions, he may believe the conformity of the Doctrine concerning Chriſt crucified to the Divine Attributes, and its efficacy to bring men to Repentance and Salvation; which the Doctor ſays *he cannot*, and thereby revokes his conceſſion, *That the Doctrines of the Goſpel are Propoſitions whoſe ſence and importance any rational man may underſtand, and aſſent to their truth, and ſo be ſaid to receive them.* Again, if the Doctor will take my word

word for it, I aſſure him that I do aſſent unto the Doctrines of the Goſpel, *Under an apprehenſion of their conformity to the Wiſdom and Holineſs of God, and of their ſuitableneſs to the great ends, for which they are propoſed as the means of accompliſhing.* If a *natural* man can do this, then the Doctor is ſomething miſtaken to ſay, that *he* cannot; if he cannot, then I am no Natural man according to his own Principles, and may I hope pretend to argue with him about Spiritual things.

3. He ſaith, That Spiritual things being fooliſhneſs unto the natural man, is a reaſon why he cannot receive them, taken from *the nature of the things themſelves with reſpect unto the minde.* Now the nature of the things themſelves is perpetually the ſame, but the Mindes of men may apprehend them otherwiſe than they are, in their own nature; as when they apprehend them to be fooliſhneſs, which is the reaſon why they do not receive them; and this reaſon is not at all taken from the nature of the things themſelves, but from the mindes miſtaking the nature of theſe things, as he in effect confeſſeth, when he ſaith, that *in themſelves they are the wiſdom of God.* But that which he means, as we may ſee by his inſtance of the Philoſophers of old, is this, That the more wiſe and knowing any man is, the more unready he is to embrace the Myſteries of the Goſpel. He ſaith expreſly; *Any thing in Nature and Morality of any worth is embraced ſooneſt by them that are wiſeſt and know moſt; but here things fell out quite otherwiſe.* Well, ſuppoſe they did; yet the reaſon why the Philoſophers rejected the Goſpel, was not becauſe they were wiſe and knowing men, but becauſe they

Thus St. Chryſoſtome *upon the place.* Hom. 4. Γίνεται δὲ τοῦτο οὐ παρὰ τὴν τῶν πραγμάτων φύσιν, ἀλλὰ παρὰ τὴν ἐκείνων νόσον. *This happens not through the nature of the thing, but their diſeaſe.*

they would not admit of Revelation, *as ſuch*, nor yield that to be divinely revealed which was above the reach of mere natural reaſon; and this was their great Pride and Folly. So the Phariſees rejected our Saviour, not becauſe they were Learned and Knowing men; but becauſe their Luſts and Intereſts prejudiced them againſt this Doctrine, as he frequently told them: So that neither thoſe nor theſe, oppoſed the Goſpel, becauſe it was *unſuitable to the rational principles of their mindes*, as the Doctor would have us believe, but becauſe it was unſuitable to their unreaſonable prejudices and intereſts, which ſure were none of thoſe Principles. The Writings of *Juſtin Martyr*, *Clemens Alexandrinus*, and divers others, may ſatisfie us, that the Goſpel was early received by Learned Men and Philoſophers; what wiſe men they are that reject it, we may learn from the Doctor. *The principal Myſteries of the Goſpel*, ſaith he, *are by many looked upon and rejected as fooliſh, becauſe falſe and untrue, though indeed they have no reaſon to think them falſe, but becauſe they ſuppoſe them fooliſh.* Now are not theſe excellent Philoſophers that reject a Doctrine as fooliſh, becauſe 'tis falſe, and then have no other reaſon to think it falſe but becauſe they ſuppoſe it fooliſh? Is not this rejecting the Goſpel, an admirable *inſtance whereby to demonſtrate* that the Doctrines thereof are fooliſhneſs in the nature of the things themſelves with reſpect unto the minds *of them that are wiſe and know moſt?* If that which the Doctor here ſays be true, then if it be neceſſary for a man to be a Chriſtian, 'tis a very dangerous thing for him.

Ἡ ἔξωθεν σοφία οὐ μόνον οὐκ ὠφέλησεν, ἀλλὰ καὶ ἐβλαψε. The wiſdom that is without did not only not inſtruct men [*in the Myſteries of the Goſpel*] but alſo hinder them. *Chryſoſt.* in loc. Hom. 7. *But how it hindered them St.* Chryſoſtome *plainly tells us in theſe words,* καὶ γὰρ καὶ οὗτοι τύφου πεπλησμένοι εἰσὶν. For theſe [*great men who rejected the Goſpel*] were full of Pride. Hom. 5.

him, to improve his minde by the exerciſe of his reaſon, ſince fooliſh and credulous perſons are the moſt likely to give any entertainment to it; which was the very charge of *Celſus* and *Julian* againſt Chriſtianity; and if they could have made good this charge, they and the Doctor here had done very well to expoſe it to ſcorn and contempt, as they and he have done, by repreſenting it to be ſuch a Religion, as the more a man exerciſes his reaſon about it, the farther he is from believing it: For this is that which the Doctor means by ſaying, that the Myſteries of the Goſpel are fooliſhneſs in the nature of the things themſelves, with reſpect unto the minde: *viz.* that they are in their own nature ſuch things, that the more wiſe and knowing a man is, the more likely he is to deſpiſe and ſcorn them; which whether it be not *Blaſphemy*, I now leave the Reader to judge.

Here I cannot but remember what the Doctor premiſed in his Preface to the Readers, concerning the reaſonableneſs of Chriſtian Religion. *It is not*, ſaith he, *that I know of, denied by any, that Chriſtian Religion is highly reaſonable.* I ſuppoſe, he means by any Chriſtian. *But now*, as he addes preſently, *the Queſtion is not what it is in it ſelf, but what it is with relation to our Reaſon*; and then he tells us largely, 'tis reaſonable to *Reaſon enlightned*, but fooliſhneſs, i. e. *unreaſonable* to the natural man, whoſe Reaſon is unenlightned by the irreſiſtible work: Say you ſo, Doctor? How comes it then about, *That it is not denied by any, that Chriſtian Religion is highly reaſonable?* Can they not deny it to be highly reaſonable, and yet muſt they neceſſarily eſteem it fooliſh and unreaſonable? He ſaith alſo, *'Tis in vain to diſpute with any about the reaſonableneſs of Evangelical*

Faith

Faith and Obedience, until the ſtate and condition of our Reaſon be agreed. Wherefore to ſpeak plainly in the caſe, as we do acknowledge that Reaſon in its corrupted ſtate is all that any man hath in that ſtate whereby to underſtand and judge of the ſence and truth of revealed Doctrines, &c. *ſo, as to the Spiritual things themſelves of the Goſpel, in their own nature they are fooliſhneſs unto it.* If the Doctor *ſpeaks plainly* here, then (1.) according to him, it is in vain to diſpute with any whoſe Reaſon is corrupted, about the reaſonableneſs of Evangelical Faith and Obedience. According to him alſo, every man's Reaſon is corrupted whoſe Minde is not renewed by the Holy Ghoſt, *i. e.* enlightned by *an Almighty act of the Power of God*; ſo that 'tis in vain to diſpute with any ſuch perſon about the reaſonableneſs of the Goſpel, for the Spiritual thing thereof will ſeem fooliſhneſs to him, do what he can, till the Holy Ghoſt renews him by his Almightineſs. And thus the Doctor hath proved that 'tis in vain for him or any man to go about to convince an Infidel of the reaſonableneſs of the Goſpel, for 'tis in vain to diſpute it with him till the ſtate and condition of their Reaſon be agreed on, *i. e.* till it be agreed to make renewed Reaſon the Judge of the matter in queſtion; but the Infidel hath none of that Reaſon, for all the reaſon he hath to judge of theſe matters by, is *corrupted Reaſon*, as the Doctor himſelf contends; wherefore 'tis impoſſible for him *to agree that their renewed Reaſon* ſhall be the *Judge* in this caſe; Wherefore 'tis in vain (one would think) to diſpute with him at all. The onely remedy in this caſe, is for the Infidel to make the Doctor's renewed Reaſon the judge between them; and when they are agreed upon that, they may fall to diſpute, *i. e.* when the diſpute is at an end; for if the

Doctor's

Doctor's Reaſon is to judge of the reaſonableneſs of the Goſpel, the Infidel hath yielded the Cauſe without any more ado. Thus the Doctor hath left no other way for a Chriſtian to convince an Infidel, but this ridiculous one, of perſwading the Infidel to let him be judge of the Controverſie between them: as if he ſhould ſay, Here is like to be a diſpute between you and me, whether the Goſpel be the true Religion; now the Goſpel is indeed the true and reaſonable Religion, but this is onely diſcernible by renewed Reaſon, ſuch as mine is, and yours is not: Wherefore before we diſpute, you muſt agree that my renewed Reaſon, that is, that I ſhould be the judge of the reaſonableneſs of the Goſpel; for till we are thus agreed, *'tis in vain to diſpute about the reaſonableneſs of Evangelical Faith and Obedience.* I do not wonder that the Doctor falls foul upon the *Quakers* in his Book; for they, and ſuch rank Enthuſiaſts as they are, ſeem to be the onely men beſides himſelf that claim the priviledge of this way of arguing: if the Doctor had it by himſelf without any Competitors, (and his weak Cauſe needs it as much as theirs, though, thanks be to God, the Goſpel needs it not) he would in a ſhort time carry the world before him. (2.) 'Tis alſo, according to the Doctor, in vain to diſpute with a man about the reaſonableneſs of the Goſpel, till he be convinced of it already: for, to ſay the truth, though the Infidel ſhould make the Doctor judge in his own Cauſe, he is yet never the nearer; for the Goſpel will be fooliſhneſs to him, till he is himſelf enlightned by the irreſiſtible work: Now when he is illuminated as the Doctor is, he ſhall believe and underſtand the Goſpel to be a wiſe and reaſonable Diſpenſation, as the Doctor doth; but before he is ſo, 'tis in vain to diſpute with him.

him. So that, for ought I can ſee, the regen
rate men are e'en left to diſpute it amongſt the
ſelves, that is, who need not diſpute it at
becauſe they are already of one minde about
And thus the Doctor hath proved all diſputi
whatſoever upon this matter to be vain and u
leſs; which makes me wonder why he ha
troubled the world with his great railing Boo
wherein he hath pretended to prove the wil
Opinions of his Party, to be Goſpel-Myſterie
For if his Reader be enlightned, he is convinc
of them already; if he be not, his Argumen
cannot enlighten him: And therefore though t
Doctor might pity him, yet methinks there is
reaſon why he ſhould rail at him, becauſe
Doctrines are fooliſhneſs unto him, ſince *ſuch is*
nature of them with reſpect unto our minds, that
impoſſible it ſhould be otherwiſe.

4. Whereas he interprets thoſe words, *He*
ceiveth them not, and *he cannot know them*, by addi
ſpiritually thereunto, he make the Apoſtle to ſpe
downright nonſenſe; For he makes him to ſ
that the natural man cannot know the Myſter
of the Goſpel ſpiritually, becauſe they are ſpi
tually diſcerned or known: for this is as much
to ſay, *that he cannot know them ſpiritually, beca*
he cannot know them ſpiritually, which I hope
Doctor will grant to be nonſenſe: and this i
defect which runs through this whole Paraphr
which I have charged him withal; the ſhort of
being no more than this, The Natural man ca
not underſtand the things of the Spirit of Go
no, he cannot.

5. He doth in effect clear the natural man fro
all blame, for his not receiving the Doctrines
the Goſpel: For he roundly tells us, that h
Sect. 39. impotency to diſcern them *is abſolutely and nat*
ra

rally inſuperable. What can be ſaid more fully to prove that a beaſt is not to be blamed for not diſcerning theſe things, than that it is *abſolutely and naturally* impoſſible that he ſhould? But that which is ſtill more abſurd, is, that he doth not only aſcribe his ignorance of theſe Spiritual matters to a *moral impotency* likewiſe, but he makes Sect. 41. the moral impotency to be greater than the natural: for though he had concluded this impotency of the Underſtanding to be abſolutely inſuperable, yet he ſays, the Will and Affections are more corrupted than the Underſtanding, that is, more than moſt of all: For what greater corruption of the Underſtanding as to theſe things can be imagined, than that it is naturally impoſſible for it to underſtand and diſcern them? that is, unleſs I am turned into ſuch a block as he ſpeaks of, by reading his unintelligible Notions, that as to theſe things it quite ceaſeth to be an underſtanding; and a beaſt may be aſſoon made to diſcern them as a man.

Now I freely grant, that there are ſome Opinions which the Doctor would perſwade us are Goſpel-Myſteries, to which this his Interpretation very well agrees; and if he had meant them only, I had not gone about to confute him here; for indeed I look upon them to be as he ſaith, *Unſuitable to the rational principles of the Minde*, unprofitable to man, and diſhonourable to God; but then withal I cannot finde them any where in the Scripture, and therefore (whatever he fancies of a poſſibility to believe that to be divinely revealed, which is not believed to be conſiſtent with the divine Attributes, *&c.*) I do not ſo much as believe them, nor do I ſee any likelihood that I ever ſhall, unleſs ſome irreſiſtible Power makes another thing of me, than I finde my ſelf to be

at

at preſent. And if this will content the Doctor I have no quarrel with him: But then if he pretends, that the real Doctrines of our Saviour Goſpel, *viz.* That the Son of God was crucified for us, and that we muſt be ſaved by Faith in him, and that God will give his Holy Spirit to them that ask him, *&c.* are as unintelligible, and the uſefulneſs of them as indiſcernible, as that of his new-faſhion'd Principles; I muſt beg his pardon, if I cannot believe *that* neither, but reckon on the contrary, that the Doctor hath caſt a horrible reproach upon the Chriſtian Religion while he makes it impoſſible for a man that bends his minde to conſider the Doctrines thereof new ſo attentively, and uſeth his reaſon never ſo meſtly in the examination of them, to aſſent to them as Doctrines worthy of God and profitable to man. If that be true, then this pernicious Conſequence is unavoidable, That it is to no purpoſe for a man to uſe any means to ſatisfie himſelf concerning the truth of the Goſpel; and if it be yet pretended to him, that he ought to be a right Believer, he hath no way but to ſit down in a lazy expectation of that *Light* which the Doctor ſays muſt be created in his Minde by an Almighty act of God, before he can know and believe the Myſteries of the Goſpel, as they are, and as they ought to be known. This is the conſequence of the Doctor's interpretation of St. *Paul*'s Text; and let any man but himſelf judge, whether it doth not infinitely diſparage the whole Goſpel of our Saviour, and whether it does not offer great wrong to the Souls of men, by betraying them either into a contempt of Chriſtianity, or at leaſt into a ſluggiſh neglect of all that *Conſideration* whereby they come to underſtand and believe it upon its proper grounds.

And

And this is the reaſon, why I have been ſo punctual in finding out, and ſo long in confuting his Notions of this Text, which if they had not been altogether as pernicious as they are falſe, I ſhould have left them to periſh in their own Nonſenſe.

SECT. V.

THe incoherence of his Interpretation with the ſcope of St. *Paul* in that and the former Chapter, muſt be judged of by obſerving what St. *Paul's* deſigne is in them; which I now come to enquire into, and thereby to lay a foundation for the true Interpretation of the Text.

To allay thoſe Contentions that were amongſt the *Corinthians* about their Teachers whom they ſhould follow, *Chap.* 1. *verſ.* 11. St. *Paul* reminds them, how he had preached the Goſpel among them, and by what arguments they had been won to receive it, *not with wiſdom of words*, verſ. 17. and again, *not with enticing words of mans wiſdom*, Chap. 2. verſ. 4. *but in demonſtration of the Spirit and of power* *; *i. e.* not with Rhetorical

* This Text our Author produces in another place, *P.* 260. onely to ſhew his diſlike of the ſence thereof given in the *Friendly Debate*, as any one may ſee by the impertinence of it to his deſign there; For this is all he ſays about it: *Some of late have put in faint and weak exceptions againſt this latter clauſe* (this Slanderer ſhould have ſaid, againſt his interpretation of this clauſe) *viz.* Demonſtration of the Spirit, *&c. as though not an evidence of the powerful preſence of the Spirit of God, in the diſpenſation of the Goſpel was intended therein, but the power of working Miracles, contrary to the whole ſcope of the place, and conſent of the beſt Expoſitors.* Now, unleſs the Doctor ſuppoſes that the Power of working Miracles was not an evidence of the powerful preſence of the Spirit of God in the, *&c.* his exception is nonſenſe: But I leave it to the Doctor's ſecond thoughts to conſider, with what modeſty he could call that Authors apprehenſions of the Demonſtration, *&c.* faint and weak exceptions, contrary to the whole ſcope of the place, and conſent of beſt Expoſitors, after that excellent perſon hath vindicated them againſt his Adverſary, by ſuch clear and ſolid Reaſons, and ſuch pregnant Authorities, as neither he, nor any of his friends, nor the Doctor for them, have been able to ſay a wiſe word to. But what can that man want a forehead to ſay, who hath a face to pretend St. *Chryſoſtome* is for his turn in an interpretation of a place of Scripture, wherein he is clearly contradicted by St. *Chryſoſtome* in three or four Homilies together, out of one of which too he tranſcribes a paſſage in favour of his own ſence, as he pretends? Now whether the Doctor be not guilty of this diſhoneſty, I ſhall leave the Reader, and him too, to judge by the following marginal Notes.

Orations, or Philoſophical Diſcourſes, ſuch as the wiſe men among the Gentiles made uſe of, to put off their Opinions to the people withal, he did not go about to perſwade them in this manner; but as it was fit to prove the truth of a divine Revelation, which the Goſpel was pretended to be, he proved it to them by a divine Demonſtration of the truth thereof, *viz.* that of Supernatural Gifts beſtowed now upon Believers; of antient Prophecies; of apparent Miracles wrought by Chriſt and his Apoſtles; and ſuch Teſtimonies of Gods owning the Goſpel to be a Revelation from him, as theſe are. The conſequence whereof was, that *their Faith did not ſtand in the wiſdom of men, but in the power of God*; *i.e.* that their Faith was not grounded upon the Eloquence, or the ſubtle reaſonings of men; but upon the plain Teſtimony of God, declared by Miracles, &c. And this was clearly a good conſideration to take them off from contending about the perſons of their Teachers, who never went about to make Proſelytes to themſelves, as *verſ.* 13. by the oſtentation of Learning and Eloquence; but to win them to the Chriſtian Faith, by the demonſtration of the Spirit, and of Power.

But hereupon the Apoſtle takes occaſion to ſhew, (1.) The offence, which they who were moſt in vogue for wiſdom, took at the Goſpel, and the *way* of preaching it: and the prevalency of that *way* notwithſtanding, above all other methods to make men wiſe and good; and this is the ſcope of *chap.* 1. from *verſ.* 18. to the end. (2.) To vindicate this way of preaching the Goſpel, againſt their pretences who rejected the Revelations of the Goſpel; which is the deſigne of *chap.* 2.

That the former is the deſigne of the Apoſtles diſcourſe in the firſt Chapter, is plain from what he

he ſaith *verſ.* 18. and ſo forward. *For the preaching of the Croſs is to them that periſh fooliſhneſs*; And who theſe were, we learn from *verſ.* 20. *Where is the Wiſe? Where is the Scribe?* &c. *i.e.* Let thoſe men who are offended at the Preaching of *Chriſt crucified*, come and compare the Religion they teach, and the Reaſons they bring for it, and the Good they do by it, with our Doctrine, and the Teſtimonies we confirm it withal, and the Advantages which it brings to them that believe it: *For it pleaſed God by the fooliſhneſs* (as they are pleaſed to call it) *of preaching to ſave them that believe*, verſ. 21. *And the fooliſhneſs of God is wiſer than men, and the weakneſs*, &c. *verſ.* 25. *i. e.* Let it be conſider'd, and you will ſee a clear manifeſtation of Divine Wiſdom and power in the Death and Reſurrection of *Chriſt*, to the convincing of men that his Doctrine is true, and the bringing of them to Salvation by it, *verſ.* 24. You will ſee alſo what an infinite diſparagement this wiſe contrivance of God will do to all the methods of humane wiſdom, when they are compared with it. *For God hath choſen the fooliſh things of this world*, thoſe ways of inſtructing and ſaving Mankinde, which are ſo far above all the inventions, and above the expectations of the wiſeſt men, that they now generally reckon them to be fooliſh; *to confound the wiſe*, to put down all that wiſdom of theirs which they ſo much

Τὶς τῶν περὶ τοὺς συλλογισμοὺς ἐσχολακότων, τὶς τῶν τὰ Ἰουδαίων εἰδότων ἔσωσε, καὶ τὴν ἀλήθειαν ἐγνώρισε; Chryſ. *in loc. Hom.* 4. Who of thoſe that are buſied in Syllogiſmes, who of thoſe that are skilled in the Jewiſh matters, have ſaved men, and made known the truth to them? Καὶ οὐκ ὑπὲρ τῶν τυχόντων πραγμάτων, ἀλλὰ περὶ θεοῦ διαλεχθεὶς σταυρὸς, καὶ τῆς εὐαγγελικῆς πολιτείας, καὶ τῆς κατὰ ἀλήθειαν εὐπεβείας, καὶ τῆς τῶν μελλόντων κρίσεως, καὶ πάντας ἐποίησε φιλοσόφους, τοὺς ἀγροίκους, τοὺς ἰδιώτας. Ibid. The *Doctrine of the* Croſs being a diſcourſe not about any ordinary mean things, but concerning God, and true Piety, and the Evangelical way of living, and the Judgment of the world to come, hath made all *Believers* Philoſophers, even ruſticks and private men themſelves. Ἡ γὰρ διὰ τῶν ἔργων καὶ τῶν σημείων ἀπόδειξις, τῆς διὰ τῶν λόγων πολλῷ σαφέστερα. Hom. 6. For a demonſtration by *miraculous* works and ſigns, is much more clear, *and convincing*, than that by *Philoſophical* Arguments.

glory in, and thereby to ſhew that God is infinitely wiſer than men, *v.* 27. *That no fleſh ſhould glory in his preſence*; verſ. 29. But the particular reaſons, why ſo few of thoſe perſons whoſe wiſdome was in this manner baffled, did embrace the Goſpel of *Chriſt* (*for not many wiſe men after the fleſh are called*, verſ. 26.) we finde in verſ. 22, 23. *For the* Jews *require a ſigne, and the* Greeks *ſeek after wiſdom; But we preach Chriſt crucified, to the* Jews *a ſtumbling-block, and unto the* Greeks *fooliſhneſs.* Here are two ſorts of men, concerning whom the Apoſtle ſpeaks; and he ſhews concerning each of them, why they rejected the Goſpel. 1. The *Jews* were offended at it, becauſe it required the belief of a crucified *Meſſias*; but their pretence was that they wanted a Signe, *i. e.* ſome Prodigy from Heaven, or ſome ſuch amazing appearances as accompanied the delivery of the Law to *Moſes* upon mount *Sinai.* 2. The *Greek* Philoſophers of thoſe days were offended at the ſimplicity of the Apoſtles preaching, who nakedly repreſented their Doctrines, without any ſuch Philoſophical Subtleties and Reaſonings, as *they* uſed themſelves: For *that which they ſought after*, which they pretended to want in the preaching of the Goſpel, was *wiſdom*, or demonſtration from natural Principles; and therefore 'tis of theſe peculiarly ſaid, that the Goſpel was *fooliſhneſs* unto them; *viz.* becauſe they looked for Wiſdome or Diſcourſes

Οὐ διὰ μωρίας------ἀλλὰ διὰ σοφίας τηλικαύτης, καὶ τοσαύτης, καὶ ὅτου μείζονος, ὡς ἐκείνην μωρίαν φαίνεσθαι. Hom. 7 *Worldly wiſdom was excelled* not by fooliſhneſs, but by a more perfect wiſdome, and that ſo much more perfect, that it ſeemed fooliſhneſs. Ἀκούω ἐγὼ ὅτι ἐσταυρώθη ὁ χριστὸς, καὶ τὴν φιλανθρωπίαν οὐδεὶς θαυμάζει, ἀκούει ἐκεῖνος καὶ ἀδύνατον τομίζει. *Ibid.* I hear that Chriſt was crucified, and thereupon I admire his love to mankind. He *that calls this fooliſhneſs*, when he hears it, thinks the death of Chriſt was an *argument* of his weakneſs, and *inability to ſave himſelf.* Ἕλληνες ἀπαιτοῦσιν ἡμᾶς ῥητορείαν λόγων καὶ δεινότητα σοφιστμάτων. Hom. 4. The *Greeks* require of us Oratory and Philoſophical Arguments. *And this is that which St.* Chryſoſt. *calls ſo often the* ἔξωθεν σοφία, the wiſdom that is without, which prejudiced the Philoſophers againſt the Goſpel.

Diſcourſes merely Philoſophical. Now it is plain the Apoſtles chief deſigne in the ſecond Chapter, is to vindicate his way of Preaching the Goſpel, againſt the fault which the *Greeks* found with it. For to this purpoſe he begins directly thus. *And I Brethren, when I came to you, came not with excellency of ſpeech or wiſdom, declaring unto you the teſtimony of God*; *i.* e I anſwered not their expectation, who looked for Eloquence or Philoſophy; *For I determined not to know any thing among you ſave Jeſus Chriſt and him crucified.* v. 2. not to make known unto you any other Doctrines, but thoſe which God had revealed, and particularly that the crucified *Jeſus* was the Son of God. And my Speech and my Preaching was not with enticing words----- but in demonſtration of the Spirit, *&c. i. e.* and theſe Doctrines I proved by Miracles and other Divine Teſtimonies.

Τὸ πίνυν, οὐδὲν ἔκρινα εἰδέναι, πρὸς ἀντιδιατολὴν τῆς ἔξωθεν εἰρηται σοφίας. ἐγὼ γὰρ ἦλθον συλλογισμὸς πλέκων, οὐδὲ σοφίσματα, οὐδ' ἀλλό τι λέγων ὑμῖν, ἢ ὅτι ὁ χριστὸς ἐσταυρώθη. Hom. 6. For the Apoſtle ſaid, *I determined to know nothing*, in direct oppoſition to the wiſdom that is without. I came not forming Syllogiſms and Sophiſms, nor ſaying any thing in that way to you, but onely that Chriſt was crucified. Τὸ γὰρ μυστήριον κατασκευῆς οὐ δεῖται ἀλλ' ὅπερ ἐστι τοῦτο μόνον καταγγέλλεται. For a Myſtery *a revealed Doctrine* needs no *Philoſophical* Argumentation, but 'tis enough that it be barely declared what it is. Hom. 7. Πόθεν; ἐκ τοῦ τὴν διὰ πνεύματος παραχεῖν πίστιν; καὶ γὰρ τοῦτο ἀπόδειξις ὁμολογημένη. τίς γὰρ εἶπέ μοι ὁρῶν νεκροὺς ἀνισταμένους καὶ δαίμονας ἐλαυνομένους ἐκ ἂν καπνίζατο; Hom. 6. What ſhould give men aſſurance of the truth *of theſe things*, but the *Demonſtration of the* Spirit? for this is a clear demonſtration: for who, I pray, could ſee the dead raiſed, and evil Spirits caſt out, and not receive *thoſe Doctrines that were confirmed by theſe works?* That which the Apoſtles confirmed their Preaching withal, were τὰ σημεῖα καὶ αἱ ἐκ τῆς παλαιᾶς γραφῆς μαρτυρίαι. Signs and Teſtimonies out of the old Scripture. *Ibid.*

Now this way of proving them the Apoſtle juſtifies, from the nature of thoſe things which he had preached unto them, ſhewing that they had depended altogether upon the free and Soveraign Will of God, and therefore could not be known but by Revelation, and therefore could not be proved to thoſe unto whom they were not immediately revealed, otherwiſe than by ſufficient teſti-

mony, that God had revealed them to others; ſuch as Miracles; and this was enough to ſhew why he rejected *excellency of ſpeech and wiſdom*, viz. becauſe it was an improper way of proving things of that nature which he had delivered to them.

Καὶ γὰρ ἂν θέλωμεν πείθειν διὰ λογισμῶν, πῶς ἄνθρωπος ὁ θεὸς, καὶ εἰς μήτραν εἰσῆλθε παρθενικὴν, καὶ μὴ τῇ πίστει τὸ πρᾶγμα ἐπιτρέψωμεν, μᾶλλον ἐκεῖνοι καταγελάσονται. Hom. 4. For if we ſhould go about to prove by natural reaſons, how that God was made man, and entred into the Virgins womb, inſtead of leaving theſe revealed matters to faith, i. e. *inſtead of proving them by teſtimonies of divine Revelation*; they would laugh at us more than they do already.

Thus ſaith the Apoſtle, *We ſpeak the wiſdom of God in a myſtery, even the hidden wiſdom which God ordain'd before the world unto our glory*, v. 7. *i. e.* we declare thoſe counſels of God concerning the Salvation of Mankinde, which were conceal'd from former ages, and which God hath now honoured us with the clear Revelation of; *Which none of the Princes of the world knew, for had they------ But as it is written, Eye hath not ſeen, nor ear heard, neither have entred into the heart of man, what things*, &c. verſ. 8, 9. *i. e.* that it could have been found out by natural Senſe or natural Reaſon that God would ſend his Son into the world, or the chief men among the *Jews* could not have been ignorant of it; and inſtead of crucifying him, they would have become his Diſciples themſelves.

Τοῦτο δὲ ἐποίησεν, ἡμᾶς τιμῶν ὁ θεὸς ὥστε μαθ' ἡμῶν ἀκοῦσαι τὰ μυστήρια. καὶ γὰρ καὶ ἡμεῖς ἅ ἂν ποιησώμεθα φίλους, τοῦτο τεκμήριον φέρομεν εἶναι φαμὲν τῆς φιλίας, τὸ μηδενὶ φθονεῖν ἀλλὰ καὶ εἰπεῖν τὰ ἀπόῤῥητα. Hom. 7. This Honour has God done to us, that by our means others ſhould hear his Myſteries. For to thoſe whom we make our friends, we give this teſtimony of our friendſhip, that we communicate our ſecrets to them before to any elſe. Εἰ γὰρ οἱ προφῆται ταῦτα, πῶς φησὶν ὃς οὐκ ἤκουσεν, οὐδὲ ἐπὶ καρδίαν ἀνθρώπου ἀνέβη; καὶ ἀνέβη, οὐ γὰρ περὶ αὐτῶν μόνον φησὶν, ἀλλὰ περὶ πάσης τῆς ἀνθρωπίνης φύσεως------ οὐ γὰρ ὡς ἄνθρωποι ἤκουσαν ἀλλ' ὡς προφῆται. Ibid. If the Prophets ſpake of theſe things; why ſaith he, Ear hath not heard, nor have entred into the heart of man, &c? This is yet true, for he ſpeaks concerning humane nature,---- for they did not hear as men, but as Prophets; i. e. *what they knew of theſe matters they knew by Revelation.*

But God hath revealed them to us by his Spirit, verſ. 10. But theſe things, to the knowledge whereof no man by mere natural Reaſon could attain

attain, God hath made known to us by revelation of his Spirit; ſo that this contrivance of Divine Wiſdom is no longer hidden now, being revealed to us by the Spirit: *For the Spirit ſearcheth all things, yea the deep things of God*; for the Spirit of God is acquainted with all the ſecret Counſels of God; and we may therefore be ſure, that we are acquainted with as many of them, as the Spirit reveals unto us: *For what man knoweth the things of a man, ſave the ſpirit of man which is in him? even ſo the things of God knoweth no man, but the ſpirit of God*, verſ. 11. *i. e.* what man knows the ſecret purpoſes of another man, till he thinks fit to diſcover them himſelf? So the things of God, *i. e.* his Counſels concerning the Salvation of man, which depend merely upon his own Will and Choice, none can know but the Spirit of God. And that theſe are the things which the Apoſtle means, is plain from the Argument which he uſeth here; for thoſe things of a man which are common to humane nature, one man may know concerning another, without being acquainted by him what they are: In like manner, without particular Revelation, a man may underſtand the Natural perfections of God, and thoſe divine Truths which by the mere uſe of Reaſon may be thence inferred: wherefore the things of God here meant, are thoſe intentions and deſignes of God, which by natural Reaſon cannot be inferred, from the conſideration of the divine Perfections; becauſe they depend onely upon the Will and Pleaſure of God, and are therefore onely to be known by Revelation. And this is farther expreſſed by the Apoſtle in the 12 verſ. *We have received the ſpirit which is of God, that we may know the things which are freely given to us of God*; to inſtruct men in the knowledge of thoſe things,

that could not otherwise be known. *Which things also we speak, not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual*; i. e. there is then no reason why they should be offended, that we pretend not to prove these divine matters by Philosophical Arguments, but by such Arguments only as are proper to prove them by. The truth of our Revelation we prove by the demonstration of the Spirit and of Power, *vers.* 4. The sence of Revelation we prove by comparing Spiritual things with Spiritual; *i. e.* one divine Revelation with another; the Revelations of the Old Testament, with the Revelations of the New.

Ὅταν πνευματικὸν καὶ ἄπορον ᾖ, ἀπὸ τῶν πνευματικῶν τὰς μαρτυρίας ἄγομεν. οἶται λέγω ἀνέστη ὁ χριστὸς, ὅτι ἀπὸ παρθένου ἐγεννήθη. παράγω μαρτυρίας, καὶ τύπους, καὶ ἀποδείξεν, τοῦ Ἰωνὰ τὴν ἐν τῷ κήτει διατριβὴν. Hom. 7. When a Spiritual Doubt ariseth, we bring testimonies from Spiritual things; for instance, I say that Christ arose from the dead, that he was born of a Virgin: Then I produce these Testimonies, Types, and Demonstrations; *viz. Jonas* his tarrying three days in the Whale, *&c.*

Then the Apostle addes, *But the natural man receiveth not*, &c. which is the Text to be explained. Now if we will allow the Apostle to speak consistently, we are [1.] By the *Natural man* to understand one who rejects Revelation, not excluding him that never had it offered to him. But

'Tis true that the word ψυχικὸς doth not always so signifie, for in St. *Jude*, vers. 19. the ψυχικοὶ are sensual men, men addicted to their Lusts, not those that reject Revelation, because they are there supposed to be Professors; and so the πνεῦμα μὴ ἔχοντες, are not those who are opposed to the πνευματικοὶ in 1 *Cor.* 2. who were taught by the Revelation of the Spirit; but to the πνευματικοὶ mentioned *chap.* 3. who were meek peaceable Christians. They therefore in St. *Jude*, were such as did not walk after the Spirit, wanted those Christian Virtues of Love, Meekness, Peaceableness, which are the fruits of the Spirit. It is not unusual for the holy Writers, to use the same word under different significations; and then the sence they intend by such a word is to be determined by the Context. Now that ψυχικὸς in St. *Jude* signifies the sensual man, who though a Christian, was yet wanting in Christian temper and practice, is not more clear from the Context there, than that here it signifies one that is no Christian at all, or one that rejects the Revelations of the Gospel, is clear from the whole scope of the Apostle in this Chapter. Here it will not be unfit once for all to observe a like variety in the signification of the word πνευματικὸς used by the Apostle, *Chap.* 2. 3. Πνευματικὸς in the second Chapter is opposed to ψυχικὸς, and therefore signifies one that admits of Revelation, and is

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thereby acquainted with the Will of God. And concerning him it is that the Apoſtle ſaith, *verſ.* 15. ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, which the ψυχικὸς was not fit to do, becauſe he rejected the onely proper way, whereby the τὰ τοῦ πνεύματος were to be known. But in the third Chapt. πνευματικὸς is oppoſed to σαρκικὸς, as when the Apoſtle ſaith, *verſ.* 1. I could not ſpeak unto you ὡς πνευματικοῖς, ἀλλ' ὡς σαρκικοῖς. now the σαρκικοὶ were νηπιοὶ ἐν χριστῷ, and conſequently thoſe who had received the Revelations of the Goſpel, but by reaſon of their unchriſtian temper, being given to ſtrife and debate, could not be ſaid to be grown Chriſtians, but were only babes in Chriſt, very imperfect Chriſtians. Wherefore πνευματικὸς in oppoſition to them ſignifies, not onely one who hath received and believed the Revelations of the Goſpel, but whoſe minde alſo is throughly conformed to the Chriſtian Doctrine, and ſo is the ſame with τελειος, Chap. 2. Verſ. 26. where the Apoſtle ſaith, σοφίαν λαλοῦμεν ἐν τοῖς τελείοις, *i. e.* amongſt thoſe improved Chriſtians, who were by their good temper qualified to receive higher knowledge concerning the Myſteries of the Goſpel, which the σαρκικοὶ mentioned *Chap.* 3. were not able to bear. Thus St. *Chryſ.* tells us, that the σαρκικοὶ were thoſe who did ἐν τοῖς πνευματικοῖς τὸ ἴλαττον κατέχειν, &c. Hom. 8. who were of the loweſt rank among the Spiritual; and this διὰ ὀπθυμίαν τῆς πονηρίας, becauſe of their evil luſts: and of theſe he ſaith, τὸ γλυίσθαι σαρκικὸς ἐκ αἰρῆκεν ἀκοῦσαι τῆς ὑψηλοτέρων, their carnality permitted them not to hear higher Doctrines. Moreover he ſaith, *Ye cannot bear them*, is put for, *Ye will not*; for ſaith he, if it were a natural impoſſibility, ἴσως ἂν τις συνέγνω, a man would pardon them perhaps; but ſince their inability is ἀπὸ προαιρέσεως, from their own choice, ἀπεστέρηνται τῆς ἀπολογίας, they are bereav'd of all excuſe. And it was from their own choice, becauſe it proceeded from their luſts; ὅτι βίος ἀκάθαρτος ἐμποδίζει δόγμασιν ὑψηλοῖς ἐκ ἀφεὶς τὸ διορατικὸν φανῆναι τῆς διανοίας. For an impure life is an hindrance to ſublime knowledge, &c. and as he excellently ſaith, Χρὴ πάντων καθαρεύειν τῆς παθῶν τὸ μέλλοντα θεωρεῖν τὴν ἀλήθειαν. He ought to purifie himſelf from all luſt, who intends to purſue after truth; and to purge himſelf in particular from the luſts of Strife, and Contention, and Unpeaceableneſs; ſince as St. *Chryſoſtome* well obſerves, The Apoſtle could have told them they were carnal, becauſe of their fornications, &c. but he chuſeth to tell them they were ſo, becauſe of their Schiſms and Contentions; the luſt whereof makes men as unmeet to labour after the knowledge of Truth, as any other impure affection whatſoever; which *J. O.* and his Brethren, as *ſpiritual* as they ſeem to themſelves, would do well to conſider a little better than I fear they do.

the former ſeems principally to be intended (though upon the matter it comes all to one) *viz.* he who rejects the teſtimonies whereby any thing is proved to be divinely revealed, which is above the reach of *Philoſophical wiſdom*. Thus did the *Greek* Philoſophers, who counted the Doctrine of a *crucified Saviour* fooliſhneſs, as here the Natural man doth the things of the Spirit of God; and it is he to whom the Apoſtle offers *the Demonſtration of the Spirit and of Power*, againſt the excellency of ſpeech and wiſdom; wherefore the *Natural man* is he againſt whom St. *Paul* was proving

proving the neceſſity of Revelation, and t
truth of revealed Doctrines by teſtimonies of R
velation; and conſequently the natural man
one who rejects revealed Doctrines. Though,
I intimated before, he may be ſo called that is fi
to rely upon his meer natural Reaſon, for want
Revelation, becauſe it was never propoſed
him: For whether a man never had it, or reje
it being offered, he is equally forced to tr
to natural Reaſon in his enquiry after divi
Truths.

And therefore if the Doctor by *the ſtate of N*
ture, which he makes ſuch a clutter about all o
his Book, means the ſtate of the Natural man h
ſpoken of; the Scriptural notion thereof (thou
we do not finde this very phraſe, *The ſtate of N*
ture, in the Scripture) is this, *viz.* the ſtate of
heathen man, who either wants or rejects divi
Revelation. And thus it is fitly oppoſed to *a ſt*
of Grace, as that ſignifies being a Believer, or a me
ber of the Chriſtian Church. And both
diſtinguiſh'd from the ſtate of Judaiſm, or *be*
under the Law. For the Jews did not reject
divine Revelation, believing that which came
Moſes, and ſo were not in a meer ſtate of Natu
as the Heathens were. But as many of the Je
as would not receive the Goſpel were *under*
Law, but *not under Grace*, as the Apoſtle ſpea
Rom. 3. *i. e.* they were not in *a ſtate of Gra*
not as the phraſe is taken now adays; but, a
ſignifies no other thing, than the receiving of
Chriſtian Faith, which thoſe Jews who recei
not, were *under the Law*; thoſe Heathens w
received not, were in a ſtate of *nature*, or the
tural men whom the Apoſtle here ſpeaks of.

2. By the things of God which the natu
man rejects, the Apoſtle means, thoſe Doctri

of Christianity, the truth whereof is not discoverable by natural Reason, which *neither eye hath seen*, &c. vers. 9. the hidden wisdom of God, *v.* 7. but are knowable only by Revelation [*God hath revealed them to us by his spirit*, vers. 10.] being they concern the purposes of God that depended upon his Soveraign Will and Pleasure [even so the things of God, *&c.* vers. 11, 12.] and therefore are to be proved onely by divine Testimonies and Arguments [by the demonstration, *&c.* vers. 4. *in words which the Holy Ghost teacheth*, *&c.* v. 13.] (3.) *Because they are foolishness unto him*, signifies because they are not proved by *wisdom which the Greeks seek after*, by Philosophical Demonstrations from Natural Principles, *chap.* 1. *vers.* 22. (4.) By *being spiritually discerned* is meant, their being known, and understood, and judged of by the Revelation and Testimony of the Spirit, and that external to those who are not immediately inspir'd, as the Apostles were; which is clear from St. *Paul*'s former discourse; for he proposes this way whereby to judge of the truth of the Gospel, *viz.* the demonstration of the Spirit and of Power; he also proposeth this way whereby to judge of the sence of the Doctrines thereof, *viz.* by comparing Spiritual things with Spiritual, that is,† one divine Revelation with another. Now this had

† It should have been remembred before, that although the Apostle had said before, that the Wisdom of God which he had Preached was hidden till God reveal'd it by Christ and his Apostles, yet this Wisdom had been foretold by the Prophets, and their Prophecies were Revelations of it. How then was it hidden? It was hidden in comparison to that revelation of it, which was made when those Prophesies were accomplished. The Prophecies of the Old Testament contained the Wisdom of God so as to cover it; but now when these Prophecies were fulfill'd, then the meaning of them was made plain. The completion gave light to the Prophecy, when the Prophecy was made good by the completion. And when those Prophecies were clearly fulfilled, and the wisdom hid in them was now manifested, it was a very convincing method, which the Apostles took, to compare one divine Revelation with another, that of the Old Testament with that of the New, in order to the demonstration of their true meaning by their agreeableness to one another. Thus St. *Chrysostome* clearly, Τὰ γὰρ μέλλοντα διεπλάττετο, καὶ διεγράφετο ὡς ἐν σκιᾷ τοῖς προτερεῖς ἐνὰ πιστευθῇ ταῦτα παραγενόμενα. Hom. 7. The future things *of the Gospel* were by such resemblances, and descriptions, as it were shadowed out; that when they came to pass, they might be believed.

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been utterly vain, if thoſe to whom that eviden and this help was propoſed could not poſſib know ſpiritual things, without ſuch an intern and immediate Revelation of them as the Ap ſtles had themſelves.

The Doctrines of the Goſpel are revealed to th world, not immediately by the Spirit, but by th Apoſtles who had the Spirit of Chriſt, and hav left us the Doctrines of Chriſt in their holy wr tings. They proved that the Spirit of God ha revealed thoſe Doctrines, by the demonſtratio of the Spirit; they proved the ſence of them, b comparing one divine Revelation with anothe And this way of Conviction St. *Paul* clearly op poſeth to Philoſophical Demonſtrations; which had been ridiculous to do, if he had not mean an external means of Conviction by it, *i. e.* means by which one man may convince another which the Doctors irreſiſtible Light cannot wit any face be pretended to be; wherefore *to be ſpiritually diſcerned* doth, according to the clear ſcop of the Apoſtle, ſignifie to be diſcerned and under ſtood by the external Revelations and Teſtimonie of the Spirit. As things tha are *naturally diſcerned* are thing diſcernable by Senſe, or mee natural Reaſon; ſo things tha are *ſpiritually diſcerned* are thoſ which be diſcernible only by th revelation of the Spirit, *i. e.* b the teſtimony of the Spirit, in th miracles of Chriſt and his Apoſtles, as to the *truth* of them, an by comparing one divine Revelation with another, as to the *meaning* of them. So that the Apoſtle's argument is this: A natural man cannot underſtand thoſe things which are to be known

This is exactly according to St. *Chryſoſt.* Note upon the place, Τουτ' ἐστιν, ὅτι πίστεως δεῖται τὰ λεγόμενα, καὶ λόγους αὐτὰ καταλαβεῖν οὐκ ἔνι. Hom. 7. *Becauſe they are ſpiritually diſcerned*, i. e. becauſe the Doctrines preached *by the Apoſtles* muſt neceſſarily be received by Faith; and becauſe they cannot be aſſented to from *meer* reaſonings: *or*, becauſe they cannot be proved by Philoſophical diſcourſes; if they be aſſented to at all, it muſt be upon the account of Divine Revelation.

known by revelation from the Spirit; becauſe they are ſpiritually diſcerned, *i. e.* becauſe there is no way of knowing theſe things, but by Revelation and Teſtimony of the Spirit, which he rejects.

Now he whoſe Faith is grounded upon this Revelation, the Apoſtle calls a *Spiritual man*, v. 15. in oppoſition to the *Natural man*; and he ſaith concerning him, *that he judgeth all things, yet he himſelf is judged of no man*, *i. e.* either (according to Saint *Chryſoſtom*'s excellent Note) he judgeth both the Doctrines that may be known by meer natural Reaſon, and thoſe which cannot be known but by Revelation: For he hath the Principles of Natural Reaſon, equally with the Natural Man; and moreover he hath further knowledge by Revelation, which the other hath not. Or, He judgeth all things of that nature, whereof the Apoſtle was ſpeaking, *viz.* Goſpel-Myſteries. He is able to prove the truth of theſe things, by proving that they are divinely revealed, and thereby to confute their pretences who reject them, becauſe they cannot be known by meer natural Reaſon; but no man can confute him whoſe knowledge of theſe things is grounded upon ſufficient evidence that they are divinely revealed. *For who hath known the minde of the Lord?* Who can pretend to know the minde of God better than God himſelf doth? and yet thoſe muſt do ſo, who contradict what is proved by the demonſtration of the Spirit; and therefore this is the certain foundation of our knowledge, which muſt ſtand when all the Wiſdom of the wiſe men ſhall

Οὔπω καὶ νῦν τὰ μὲν ἡμέτερα, καὶ τὰ τῶν ἀπίστων πάντα ἴσμεν ἡμεῖς, τὰ δ' ἡμῶν ἐκεῖνοι λοιπὸν ἀγνοοῦσι. Hom. 7. We know both our own things, and all thoſe of unbelievers; but they know not ours.

Τὰ ἐν τῷ νῷ τοῦ Χριστοῦ ταῦτα ἡμεῖς ἴσμεν, καὶ ἅπερ αὐτὸν βούλεται, καὶ ἀπεκάλυψεν, Hom. 7. We know thoſe things that are in the minde of Chriſt; *viz.* whatever it was his will we ſhould know, and which he hath revealed.

periſh, *that we have the minde of Chriſt*; that we are inſtructed by Chriſt himſelf, who came from God.

Thus have I largely ſhewn the deſigne of the Apoſtle in theſe two Chapters, and that ſence of the Text in hand which makes the Apoſtles Diſcourſe clearly conſiſtent. And now I leave it to the unprejudiced Reader to judge whether the Doctor's interpretation of it, which I have already ſhewn to be abſurd in it ſelf, be not alſo utterly impertinent to the Apoſtles main deſigne: for ſuppoſing the natural man to be one in whom ſpiritual Light is not created by an almighty work of God upon his minde, how ſtrangely muſt the Apoſtle have wandered from his purpoſe, which was to ſhew that revealed truths could onely be known by God's revealing them to us, and the truth of ſuch Revelation by Miracles, Prophecies, and ſuch Arguments as he oppoſed to thoſe natural Demonſtrations, and ways of proving things which the Philoſophers uſed? And how juſtly might they have derided the Apoſtle for finding fault with them, becauſe they rejected revealed Religion, for its not being knowable by mere natural Reaſon; if, after ſo long a flouriſh about an higher and better way of demonſtrating thoſe divine Truths he ſpake of, than from natural Principles, he had concluded that no man could underſtand their truth and ſence, as they ought to be underſtood, till God made him to underſtand them by an irreſiſtible work upon his minde, which is the Doctor's ſence of thoſe words, that they are *ſpiritually diſcerned?*

I put it alſo to the Reader to judge whether this following Paraphraſe upon theſe words, which the Doctor carps at, be as he calls it, *a wreſting of the Scripture at pleaſure*: "But ſuch things as "theſe,

"theſe, (*matters of Divine Revelation*) they that "are led onely by the Light of humane Reaſon, "the learned Philoſophers, *&c.* do abſolutely de- "ſpiſe, and ſo hearken not after the Doctrine of "the Goſpel; for it ſeems folly to them, *Chap.* 1. "*verſ.* 28. nor can they by any ſtudy of their "own come to the knowledge of them; for they "are onely to be had by underſtanding the Pro- "phecies of Scripture, and other ſuch means "which depend on divine Revelation, the Voice "from Heaven, deſcent of the Holy Ghoſt, Mi- "racles, *&c.* This is the Paraphraſe of the Re- verend Dr. *Hammond*, and it fully expreſſeth that ſence, which by the Context I have proved to be- long to the Text. Our Author brings it in at laſt to examine it by his own Comment, which ſince I have diſproved, I might ſpare my ſelf a- ny farther trouble in defending the ſence of that Paraphraſe. But let us ſee what he hath to ſay a- gainſt it.

1. He ſays that *the Apoſtle by the Natural man intends not onely the learned Philoſophers, but every one of what ſort and condition ſoever, who hath not received the Spirit of Chriſt.* To ſee what a man will ſay when he is ſet to wrangle! Dr. *Owen* him- ſelf, more than once, gives his meaning of the Natural man in ſuch expreſſions as theſe; *One which hath the uſe and exerciſe of all his rational faculties*; the things of the Goſpel *were fooliſh- neſs to the learned Philoſophers of old, and the wiſe, knowing, and rational, made the longeſt oppoſition to them.* And he ſays himſelf in the very next ex- ception, *The Apoſtle gives an account why ſo few wiſe and learned men receive the Goſpel.* But if Dr. *Owen*'s offence be taken that they *onely*, are in- tended by Dr. *Hammond*, this offence is unreaſo- nably taken; for the Doctor intends, as his words

are

are very plain, *all thoſe*, of whatſoever ſort th… be, *that are led onely by the light of humane R… ſon*, i. e. who either want or reject Revelation.

2. He diſlikes the paraphraſing of *he receiv… not* by *he abſolutely deſpiſeth* the things of the S… rit; and yet this is ſometimes his own Pa… phraſe, as where he gives the reaſon why the … tural man doth not receive them, he ſays, … *Apoſtle tells them the Goſpel is the fooliſhneſs of G… and that to caſt a contempt upon the wiſdom of … by whom* it is deſpiſed: And in divers other p… ces he uſeth the ſame liberty. But his chief … ception againſt this part of the Paraphraſe is, … cauſe *it doth not expreſs the reaſon given by the A… ſtle, why the natural man doth not receive*, &c. … that reaſon is his *diſability to receive them*, i. e. … cauſe it doth not expreſs that which the A… ſtle could not poſſibly intend; for he that ba… ſays, that any one believes or receives not ſu… a Doctrine, will not (unleſs he be a Fool) p… tend that by ſaying ſo he gives a reaſon why … doth not. But Dr. *Hammond* gives a reaſon w… the natural man receiveth not the things of G… where St. *Paul* gives a reaſon, who ſaith, … doth not receive them *becauſe* they are fooliſhn… unto him; and he cannot, becauſe they are ſpiri… ally diſcerned.

His fifth Objection is to the ſame purpoſe wi… this; for he ſaith, the proper meaning of *receiv… not* is given in the enſuing reaſon and explanati… of it, *he cannot know them*; which is nonſen… for not to know a Doctrine is one thing, and … to be able to know it is another; and therefo… the latter cannot be the proper meaning of t… former; nor do I underſtand how the *meaning* … a Propoſition can be ſaid to be given by the reaſ… of it: for I always thought that the meaning …

a Sentence must first be understood, before the reason or truth of that meaning can be known. It were much to be wished, that though Dr. *Owen* takes no care to speak truth, he would yet make some conscience of speaking sence.

3. He says, *The Apostle treats not of what men could finde out by any study of their own; but of what they could not do; they could not receive the spiritual mysteries of the Gospel.* Which exception I am amazed at; because neither Dr. *Hammond* speaks of what they could finde out, but of what they could not finde out by any study of their own: but says *J. O. they could not do it, when the Gospel was proposed, declared, and preached to them*; and so the Doctor supposes too; and any man in his wits must suppose it likewise: for how else could they have called the Gospel fooliſhneſs, if that had never been known to them?

4. *The Gospel was preached to them by the testimonies of Prophecies, Miracles, and the like, in the same way and manner as it was to those that believed.* What then? why you may go look: for he has onely left us to gueſs at the deſigne of this exception: But at the end of his fifth exception, he says concerning the things of the Gospel being *spiritually discerned; To wrest this unto the outward means of revelation, which is directly designed to express the internal manner of the mindes reception of revealings revealed, is to wrest the Scripture at pleasure.* I answer, 1. If the word *spiritually* is designed to express not the means, but the manner of receiving Gospel-Mysteries, then Dr. *H.* does wrest the Scripture by making it to signifie the *outward* means of discerning them, *viz.* Miracles, Prophecies, *&c.* But then withal, Dr. *Owen wrests* the Scripture too, by making it to signifie the *outward* means of discerning them, *viz.* the irre-

 sistible

ſiſtible Light, by which he diſcerns them: ſo *inward* means of doing a thing, are oppoſed to the manner of doing it equally with *outward* means: And if Dr. *Owen* ſaith, that the internal manner of the Mindes reception is expreſſed by his ſaying, that they are diſcerned by irreſiſtible Light; I ask him why I may not ſay too, that the internal manner of the Mindes reception of them is expreſſed by Dr. *Hammond*'s affirming, that they are diſcerned by Miracles, Prophecies, &c. The true difference between Dr. *H.* and Dr. *O.* in this matter, is not whether the manner or the means of receiving Spiritual things be ſignified by the word *Spiritually*: but whether it is deſigned to expreſs thoſe means which Dr. *H.* affirms, *viz.* external Teſtimonies of divine Revelation, or thoſe which Dr. *O.* contends for, *viz.* the internal and irreſiſtible operations of the Spirit upon a mans minde. But 2. I have ſhewn by the clear ſcope of the Apoſtle, that the outward means are here to be underſtood. This I ſee is our Author's great trouble, that Dr. *H.* ſuppoſes the true cauſe why the Natural man cannot know the things of the Spirit, is becauſe he will onely be led by his natural Reaſon, and will not attend to Revelation, and the outward means whereby revealed Doctrines may be proved: Whereas Dr. *Owen*'s meaning is, that he cannot receive them becauſe the New Light is not yet created in his minde by an Almighty act of the Spirit. The truth of Dr. *Hammond*'s ſence, and the abſurdity of Dr. *Owen*'s, I have already ſhewn; and ſhall onely adde this to help our Author's underſtanding, *viz.* That the propoſal of the external evidences of a divine Revelation made equally to thoſe who rejected the Goſpel, with them who received it, is no argument that they who re-

jecte

jected it could not receive it, becauſe their mindes were not enlightned by an omnipotent act of the Spirit: For another reaſon may be given why they could not, *viz.* the Apoſtles reaſon; becauſe they ſought after *mans Wiſdom*, and would not admit of that for truth which was not proved by Philoſophical diſcourſe.

By the Authorities he brings to confirm his own expoſition, and to confront Dr. *Hammond*'s, we may gueſs how pertinent the reſt are, that his Book is ſtuffed withal. He produceth that saying of St. *Chryſoſtome*; "A natural man is he who "lives by the Fleſh, and hath not his minde yet "enlightned by the Spirit, but onely hath that "connatural humane underſtanding, which the "Creator of all things hath endued the mindes "of men withal. This Expoſition which he calls *better* than Dr. *Hammond*'s, is clearly to the ſame purpoſe with it: for here is not a word about that irreſiſtible Light which *J. O.* contends for; and *to be led onely by the Light of humane Reaſon*, which are Dr. *Hammond*'s words, is perfectly the ſame with *having only the connatural humane underſtanding*, &c. The following paſſage of *Chryſoſtome*, which he quotes, is to the ſame effect. I ſhall only adde that citation out of the ſame Writer, which he brings in at the beginning of his Expoſition: "The Natural man is one that aſcribes all to the "*reaſonings of his own minde*, and doth not think "that he ſtands in need of aid from above; *which* "*is madneſs*; for God hath *given the Soul*, that it "ſhould learn and *receive what he beſtows*, or what "is *from him*, and not ſuppoſe that it is ſufficient "to it ſelf. Eyes are beautiful and profitable, "but if they would ſee *without light*, this beauty "and power will not profit but hurt them; and "the Minde, if it would ſee without the Spirit of

" God, it doth but entangle it ſelf. This is clearly againſt him: For that which God is here ſaid *to beſtow*, is not that irreſiſtible Light the Doctor ſpeaks of, but the Light of Revelation, which I have been diſcourſing of, *i. e.* revealed Truths, which St. *Chryſoſtome* ſaith the Soul is to learn; but to *learn* that Light *he* talks of, is nonſence: St. *Chryſoſtome* is ſo far from ſuppoſing, that it is impoſſible for a man to receive what [Revelations] God beſtows, unleſs the Almighty Power of God neceſſitateth him to do it, that he ſays God hath given the Soul *that it might receive them* when they are beſtowed: And he reckons it *madneſs* for a man to think he needs no divine Revelations, and conſequently to reject them, when they are offered with ſufficient evidence. Now the only reaſon, according to *J. O.* why he rejects them is, becauſe the Almighty work hath not been yet upon his minde: If St. *Chryſoſtome* had thought ſo too, he had been a mad man himſelf for accuſing them of Madneſs, that fail'd of doing, what no power leſs than Almighty could enable them to do; which is in effect to accuſe them of Madneſs, becauſe they were not Almighty themſelves. St. *Chryſoſtome*'s ſimilitude is very pertinent: For as *Light* is to bodily Eyes, ſo is *Revelation* to the Minde in reſpect of revealed Truths; which are ſuch, as none but the Spirit of God could diſcover: And therefore whoever refuſeth to attend to his revelation of them, muſt needs be ignorant of them, and will finde himſelf entangled in many difficulties, which he might have underſtood by hearkning to Revelation. This Similitude St. *Chryſoſtome* uſeth elſewhere to the ſame purpoſe; for he ſaith *As no man with his naked eyes can learn the appearances in the heavens, ſo the Soul alone cannot learn*

learn the things of the Spirit, *i. e.* they are not to be learned by meer natural Reaſon, without the aid of Revelation.

Ὥσπερ γὰρ τοῖς ὀφθαλμοῖς τούτοις οὐδεὶς ἂν τὰ ἐν τοῖς οὐρανοῖς, καταμάθοι οὕτως οὐδὲ ψυχὴ μόνη τὰ τοῦ πνεύματος. Hom. 7.

I now leave the Reader to judge with what Conſcience this man could pretend the Authority of St. *Chryſoſtome*, to countenance his own Expoſition of this Text of St. *Paul*; and this is all I ſhall ſay to the Doctor's Authorities, which any one may ſee are as convincing as his Reaſons.

And now at length, I deſire him to take notice, that it will be to no purpoſe for him, to reject what I have to ſay concerning *ſpiritual things*, contrary to his notions of them, under pretence that I am *a Natural man*: for I thank God I am a Chriſtian; and ſo long as I have the Scriptures by me, I enjoy the means of underſtanding what Revelations God hath made known to us by his Son: For they contain thoſe Doctrines, which were proved by the demonſtration of the Spirit and of Power. Theſe Doctrines are ſo far from being fooliſhneſs to me, or rejected by me, becauſe they are not knowable by meer natural Reaſon; that I ſhould be guilty of *inexcuſable madneſs*, if I ſhould not ſurrender up my belief unto them. Though I could not poſſibly finde them out, nor have known them, unleſs they had been revealed; yet being revealed, I diſcern the great Wiſdom and Goodneſs of God towards us in them; ſtill acknowledging that I know but in part, and that there is a depth of Wiſdom in the Myſteries of the Goſpel, which my underſtanding cannot reach. * But the truth of theſe Revelations I learn prin-

* Καὶ οὐδὲ νῦν ἀπὸ συλλογισμῶν πείθομεν, ἀλλ' ἀπὸ τῶν θείων γραφῶν, καὶ ἀπὸ τῶν τότε σημείων τὴν πίστιν ὧν λέγομεν παρεχόμεθα, καὶ οὗτοι δὲ τότε οὐχὶ σημείοις ἔπειθον μόνοις ἀλλὰ καὶ διαλεγόμενοι. Hom. 6.

1 Cor. And neither do we now perſwade by Syllogiſms; but, we prove what we ſay, from the divine Scriptures, and the Miracles wrought at firſt. And the Apoſtles perſwaded not only by Signs, but diſcourſing alſo; *i. e.* they reaſoned and argued from thoſe Miracles they wrought: whereby it appears that the λόγοι and συλλογισμοὶ, which St. *Chryſoſt.* ſo often rejects, are not ſimply all Reaſonings and Syllogiſms, but ſuch only as admit not of Revelation, as the ground of them: theſe being altogether improper, when revealed Doctrines are inquired into.

cipally from the teſtimonies given to them, and the ſence of them (not excluding other ſubordinate helps) by comparing one divine Revelation with another: and the Doctor hath no other means, to qualifie him, for the diſcerning of theſe things aright, but that *new Light* which he pretends to, but which the Apoſtle ſpeaks never a word of; and let him make his beſt advantage of it.

But if the Doctor be reſolved to Cant on ſtill in his own defence, and call this Expoſition of St. *Paul*'s Text, which I have offered, *carnal Reaſoning*, and the *Wiſdom of the Fleſh*, (and perhaps he will finde little elſe to ſay againſt it; there will be ſmall hope left of doing any good upon him, nor is any thing to be done with him, but to turn him over to the *Quakers*, and with them at preſent I leave him.

PART

PART I.

An Account of what we are taught in the Holy Scriptures concerning the Operations of the Holy Spirit.

CHAP. I.

The general Subject of the following Diſcourſe ſtated.

SECT. I.

THrough the Aſſiſtance of that *Holy Spirit*, whoſe *Operations* I intend to treat of, I ſhall endeavour the performance of theſe two things.

Firſt, to lay down as clearly and methodically as I can, what I finde the Holy Scriptures have taught us concerning his *Operations*; and as I go along, to remove thoſe *erroneous*, and, as I am yet perſwaded, *dangerous* Opinions of Dr. *Owen* and his Brethren concerning this matter, which may ſeem needful to be debated in order to the preſent clearing of the Truth; and this ſhall be the work of the *Firſt Part*.

Secondly, to confute ſome other pernicious Doctrines of his, relating to the ſame ſubject; the conſideration whereof may be fitly enough reſer-

ved till we have concluded what the holy Scriptures affirm in this matter; and that will be my deſigne in the *Second Part* of this Diſcourſe.

I ſhall begin the Firſt Part with ſtating the general ſubject of my intended Diſcourſe as plainly as I can.

Amongſt other ſignifications of the word *Spirit* that may be met with in the Scripture, it will be ſufficient for my preſent deſigne, to take notice of theſe that follow.

1. It is ſometimes uſed to ſignifie the *Mind* of man, as in *Joh.* 4. 24. to worſhip God in *Spirit*, is to worſhip him with our Souls: and in *Gal.* 6. 18. and *Col.* 2. 5. and in divers other places. This is ſo plain, that it needs onely to be mentioned; for where the word is uſed in that ſence, the Context does eaſily lead a man to the right underſtanding of it.

2. It ſometimes ſignifies the Temper and Diſpoſition of a man's minde. Thus we are to underſtand that *ſpirit of Faith* mentioned by St. *Paul* 2 *Cor.* 4. 13. which the Chriſtians and God's Servants alſo in former times had, *viz.* the ſame pious *temper* of Minde, in bearing afflictions for God's ſake, and looking for deliverance and reward from him. So likewiſe, *God hath not given us the ſpirit of Fear, but of Power, of Love,* &c. 2 *Tim.* 1. 7. contrary to that timorous cowardly temper of being afraid to endure Perſecution for Righteouſneſs ſake. *Hereby,* ſaith St. *John,* 2 *Joh.* 4. 13. *we know that we dwell in him, and he in us; becauſe he hath given us of his Spirit.* And what that *Spirit* is, we ſee plainly by the former words, *Chap.* 4. *verſ.*

verſ. 12. *If we love one another, God dwelleth in us.* It is that ſpirit of Love, that Benignity and charitableneſs of minde whereby we become like unto God.

3. By the Spirit, we are frequently to underſtand *the Holy Spirit* of God, the third perſon in the bleſſed Trinity, as in 1 *Joh.* 5 7. *There are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt, or Spirit.* So alſo when St. *Paul* ſaith, *There are diverſities of gifts, but the ſame Spirit,* 1 Cor. 12. 4. we are by *Spirit* to underſtand the *Holy Ghoſt*; for *verſ.* 6. he ſaith *it is the ſame God which worketh all in all*; which compared with *verſ.* 11. *But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will,* makes it plain, that by *the Spirit* here St. *Paul* underſtands God *the Holy Ghoſt.* This is the ſence wherein I underſtand the word *Spirit*; when I ſpeak of the operations of the Holy Spirit in us, I mean the *perſon* of the Holy Ghoſt. But we muſt obſerve,

4. That *the Holy Spirit* is frequently uſed to ſignifie his *Operations*, or thoſe *Effects* which are wrought by his Operations. Thus *the pouring out of the Spirit*, mentioned *Acts* 2. plainly ſignifies his beſtowing ſupernatural gifts in great meaſure upon the Apoſtles and Diſciples of *Chriſt.* So, *Received ye the Spirit, i. e.* the Gifts of the Spirit, *by the works of the law, or by the hearing of faith?* Gal. 3. 2. Thus alſo are we to underſtand that promiſe made to the Apoſtles of *ſending the Holy Ghoſt*, Joh. 14. 26. For this being *the promiſe of the Father*, mentioned *Acts* 1. 4. which was foretold in theſe words, *I will pour out of my Spirit upon all fleſh*, Acts 2. 16, 17. muſt needs ſignifie the

the ſame thing with *pouring out of the Spirit*
P. 87. which phraſe, as Dr. *Owen* truely notes, *hath n*
ſpect unto his Gifts and Graces. So likewiſe th
Phraſe of *giving the Spirit*, Luke 11. 13. is ex
plained in *Matth.* by *giving good things*, i. e. ſuc
good things as the Spirit of God is the Auth
of to Believers. Indeed nothing can properly
ſaid to be given to us, but what is capable
becoming our own; therefore when the Ho
Spirit is ſaid to be given, ſome ſpiritual *good*
benefit is meant, which accrues to us by the *O*
Ibid. *ration* of the Holy Spirit. But the Doctor tells
that *where the Spirit is given, he is given abſolute*
and as to himſelf not more or leſs; but his Gif
and Graces may be more plentifully and abunda
ly given, at one time than at another, to ſome perſ
than to others. So that he makes two differe
things, *of having the Spirit of God given to us*, a
our being partakers of his Gifts and Graces: F
according to him, a man may have *theſe* limite
ly; *That* he muſt have abſolutely: *Theſe* more
leſs; *That* not ſo. And this is a myſtery whi
he hath found out in that expreſſion of *giving*
Spirit. Whatever he intends by this conceit,
is plainly contrary to the uſe of that *Phraſe* in
Scripture; for *John* 3. 34. it is ſaid of our S
viour, that *God gave not the Spirit by meaſure*
to him; from whence it is evident that the S
rit *may be given* in meaſure: Wherefore
Phraſe doth not neceſſarily imply, that the *per*
P. 80. of the Spirit is properly given, as the Doctor p
tends: for he confeſſeth, that *as to himſelf h*
not given more or leſs. Nay, thoſe words of
John Baptiſt imply that the Spirit was given
all other Prophets and Righteous men in m
ſure; and conſequently the giving of the Sp
unto men, cannot ſignifie the giving of his Perſ

or the giving of him *abſolutely neither more nor leſs*; for he is always given to them in meaſure, *i. e.* in the ſame meaſure wherein his Gifts and Graces are communicated to them.

The ſame thing is otherwiſe expreſt, *Matth.* 12. 18. *I will put my Spirit upon him*; which being ſpoken concerning our Saviour *Chriſt*, is parallel to Gods *giving the Spirit to him*, mentioned *John* 3. 34. Indeed there is little difference in the expreſſions, if it be obſerved that the paſſage in St. *Matthew* is cited out of *Iſai.* 42. 1. where the words are נתתי רוחי עליו, I have given my Spirit upon him; which is almoſt the ſame expreſſion with δίδωσιν ὁ θεὸς τὸ πνεῦμα in S. *John*; onely עליו *upon Him*, makes the former to allude to the Deſcent of that viſible *Glory* upon our Saviour when he was conſecrated to his Office by the Holy Ghoſt. But the Doctor hath met with an unexpected Secret in the Phraſe of *putting on*; for he doth not onely pretend that it is the *perſon* of the Spirit, which God is ſaid to *put upon* men, but he thinks ſomething more is meant by it, than by *giving* the Spirit. He ſaith, *God doth* P. 85. *not onely give and ſend his Spirit unto them, to whom he deſignes ſo great a benefit and priviledge, but he actually collates and beſtows him upon them. He doth not ſend him unto them, and leave it in their wills and power, whether they will receive him or no; but he ſo effectually collates and puts him in them, or upon them, as that they ſhall be actually made partakers of him.* And again, *As to ſome Gifts* P. 86. *and Graces, God doth beſtow his Spirit where there is ſome preparation and co-operation on our part; but wherever he deſignes to put or place him, he doth it effectually.* This is too ſerious a ſubject to be pleaſant withal, otherwiſe, here would be occaſion enough,

enough. The Doctor it ſeems hath diſcover
that the perſon of the Spirit is beſtowed up
thoſe that are converted, and that their Conv
ſion is by an *irreſiſtible* work; and all this in t
Phraſe of *putting the Spirit upon* a man, or *in* hi
Now what a goodly Argument is here loſt, if t
Phraſe ſhould ſignifie the ſame thing with that
giving the Spirit! as I have ſhewn that it dot
unleſs our Author is ſubtle enough, to ſhew ſo
real difference between the meaning of theſe Ph
ſes in *Matth.* 12. 18. and *John* 3.34. where th
are uſed concerning *Chriſt*. But perhaps the fo
of his Argument lies in the onely word *Put*, a
P. 15. therefore he produces that Text, *Iſai.* 63.
where indeed the *Verb* שום is made uſe of, whi
properly ſignifies *to Put*. The words are, *Wh*
is he השם *that put his Holy Spirit in the midſt*
them? i. e. whoſe *Spirit* was preſent with
Iſraelites, to ſave them from their Enemies:
the Context plainly ſhews this to be the meani
Where is he that brought them up, out of the Se
where is he that put, &c. *that led them by the ri*
hand of Moſes, &c.? verſ. 12. Now certai
the work of the Spirit, in ſaving the *Iſraeli*
from the *Ægyptians*, doth not imply that
very perſon of the Spirit was put upon the
and without all queſtion, 'tis of a very forrai
nature from that work, for which, as he preten
to prove from this place, the Spirit is irreſiſtib
put upon men. And therefore this Text is ev
way impertinent to his purpoſe.

To conclude; The reaſon of theſe and
like Expreſſions, may be eaſily underſtood,
comparing them with that plain Text of St. *Pa*
1 Cor. 12. 4. *There are diverſities of Gifts, but*
ſame Spirit; for to one is given by the Spirit,

word of wiſdom, to another, &c. *All theſe worketh that one and the ſelf-ſame Spirit, dividing to every one ſeverally as he will*, verſ. 11. For becauſe it is the perſon of the Holy Spirit that beſtowed theſe ſeveral gifts, therefore by an uſual *Metonymy*, they who received theſe gifts were ſaid to receive the Holy Spirit, 1 *Cor.* 2. 12. And in like manner the Spirit of God is ſaid to be *given*, and *ſent*, and *poured forth*, and *adminiſtred*, and *put upon* thoſe in whom his Operations are, and upon whom his Bleſſings and Benefits, his Gifts and Graces are beſtowed. There are other ſignifications of this word *Spirit* in the holy Scriptures, which I have not noted, as being too forrain to my preſent purpoſe of ſtating the ſubject of this Diſcourſe, to which I now proceed.

SECT. 2.

First of all, by the *Operations of the Holy Ghoſt*, I underſtand thoſe, which the *Minde of man* is the *object* of; and therefore I do not intend to ſay any thing of the work of the Spirit, in the *creation* of *Man*, in the forming of his *Body* and his *Soul*, and in enduing him with *Intellectual* and *Moral Abilities*; much leſs in the Creation of the *World*, the *Heavens* and the *Earth*, &c. which Dr. *Owen* hath taken great pains about. But I can- Ch. 4. B. 1
not think this needful to the deſign which I have, of diſcourſing about the Actions and Operations of the Holy Spirit upon our *mindes*; for they are hereby ſuppoſed to have been created, and to be what they are. Thus the firſt ſignification of the word *Spirit* is proper to the *Object*, about which *thoſe* Operations of the Holy Ghoſt *that* I mean are converſant.

Second-

Secondly, I *intend* thoſe Actions of the H
Ghoſt upon our mindes, which are proper to ca
certain Qualities in them, whereof they are ca
ble Subjects; for inſtance, ſuch as are contain
under the ſecond ſignification of the word *Spi*
viz. *Faith*, and *Charity*, and *Meekneſs*, and the li
But I do not mean, nor is it requiſite for me
ſay any thing of the Operation of the *Spir*
whereby our mindes or any other created bei
are ſuſtained in their Natures; eſpecially, beca
Ibid. the Doctor hath taken care not to omit t
Subject.

Thirdly, I mean thoſe Operations of the H
Spirit onely, the promiſe whereof is contai
in the Goſpel of our Saviour; by which limi
tion of the Subject, you ſee I am not like to tr
ble you with any enquiry concerning the Op
tions of the Spirit upon the minde of Man b
fore the *Fall*: for the promiſe of the *Holy Sp*
in the Goſpel is made to Faln Creatures; a
what his Operations upon our Mindes are ſi
the Fall, cannot be known but by Revelatio
becauſe it depended altogether upon God's f
Will and Pleaſure to beſtow the *Spirit* upon
Neither ſhall I diſcourſe of the nature and degr
Ch. 1. B. 2. of the *Spirit of Prophecy*, as it was communi
ted before the coming of the *Meſſias*: Nor ſh
I at preſent examine our Author's Learning
that point; becauſe I intend to confine my ſ
to thoſe promiſes of *the Spirit* which may be m
withal in the Goſpel. For the ſame reaſon
ſhall altogether omit to take notice how by t
Operations of the Spirit men grow skilful *Poli*
cians; in which matter if any one hath a mind
P. 116, 117. to be informed, he may conſult Dr. *Owen*. N
laſtly, do I think my ſelf concerned to ſay a
thi

thing of the work of the Holy Spirit, *in and upon the humane nature of Chriſt*; which the Doctor hath likewiſe ſpent above a long Chapter upon: Ch.34.B.2. for that is not the work of the Spirit upon our Mindes which *Chriſt* hath promiſed to us, and which we can have no other knowledge of than by his Word, *i. e.* by what he hath been pleaſed to declare concerning it by himſelf and his Apoſtles.

Laſtly, I mean *thoſe Operations* of the Holy Spirit upon our mindes, the *continuance* whereof is promiſed to the Church in *all Ages*; removing thoſe from the matter of our enquiry, which were peculiar to the *firſt*; *i. e.* ſuch as ſhewed themſelves in the extraordinary and miraculous Gifts of the Apoſtles, and the Believers of that time, who were to confirm and eſtabliſh the Chriſtian Doctrine in the world, by *the demonſtration of the Spirit, and of Power*; by ſupernatural effects evident to ſence, and ſuch teſtimonies of divine Revelation. When the Doctrine of the Goſpel was once fully demonſtrated to be divinely revealed, there was no need that God ſhould appear in every age to own it by *new* teſtimonies of Revelation; becauſe the knowledge of *thoſe* that were given thereunto at *firſt*, is conveyed down to us with ſufficient evidence that they were *then* given. Now Miracles and ſuch extraordinary works of the Spirit are ceas'd: But the Scriptures mention ſuch a promiſe of the *Spirit*, which will never be out-dated while the miniſtration of the Goſpel laſts; and this is one of thoſe promiſes made in the Goſpel, which argue the conſtant *bounty* and *affection* of our Heavenly Father towards us. Now they are *theſe Operations* of the Spirit, *viz.* which are continued through all ages of the Church,

Church, to which I ſhall confine my thoughts; mor
the following Diſcourſe. But before I proceed viou
it may not be amiſs to make this plain Inferenc *reme*
that ſince *theſe Operations* of the Spirit differ cle *be ſh*
ly in their *nature* and *end* from *thoſe* which we like
peculiar onely to the firſt Ages of the Church vers
therefore thoſe places of the holy Scripture, whi fible
onely concern the work of the Holy Spirit, *Hol*
gifts *extraordinary* and miraculous, are not to *in a*
produced for the proof of any opinion conce wou
ning his *ordinary* and *conſtant* Operations. A fide
whatſoever is affirmed concerning thoſe, muſt n *Prin*
preſently be affirmed of theſe, unleſs it can pro
ſhewn by ſome clear Text, or other good Reaſo
that what is ſo affirmed is common to them bo
And therefore to be ſure, ſome care muſt be ha duc
not to miſtake thoſe places of Scripture, whi tim
ſpeak of the extraordinary gifts of ſome bel how
vers, for Texts which mention thoſe Operatio the
and Graces that are common to all. But as o
vious as the difference between theſe things is,
finde Dr. *Owen* frequently confounding them, *vict*
if there were no difference to be put betwe *ſavi*
them. Thus after he had recited thoſe promi be
of our Saviour, made to his Diſciples; *The Co* ver
forter, which is the Holy Ghoſt, whom the Fa *earn*
will ſend in my name, he ſhall teach you all thing Do
and bring all things to your remembrance whatsoe ing
have ſaid unto you. I have many things to ſay u *cor*
to you; but you cannot bear them now. Howb the
when he the ſpirit of truth is come, he will guide y *Spi*
into all truth: for he ſhall not ſpeak of himſelf *ſeve*
but whatſoever he ſhall hear, that ſhall he ſpeak, a goo
he ſhall ſhew you things to come. He ſuppoſe thi
P. 10. that theſe are inſtances of *that general promiſe* diſ
the Spirit, which belongs unto all Believers unto t rit
end of the world; than which nothing can *Ap*
mo

more apparently falſe, as is plain from our Saviours words themſelves; *He ſhall bring to your remembrance whatever I have ſaid unto you*, &c. and *he ſhall ſhew you things to come*; which and the like expreſſions no ſober man can apply to Believers now. And this the Doctor himſelf is ſo ſenſible of, that he tells us in the ſame breath, *The Holy Ghoſt was beſtowed on the Primitive Chriſtians in a peculiar manner, and for eſpecial ends.* Now I would gladly know of him what other *ends* beſides thoſe that were *peculiar* to the ſtate of the *Primitive* Church, are mentioned in the foreſaid promiſe of the *Holy Ghoſt*.

Many inſtances of this nature might be produced againſt him, were it not for waſting of time: I ſhall onely give the Reader a *Specimen* how he argues from thoſe Texts which ſpeak of the extraordinary gifts of the Spirit.

He tells us, that in ſome *the Spirit works Conviction and Illumination*, without *intending to work ſaving Grace in them*; which *therefore* ſhall never be *effected*; and that the reaſon why ſome Believers are not ſo good as others, is *becauſe the Spirit carrieth on the work to a great inequality.* And this Doctrine he makes a ſhift to countenance, by ſaying, that *the Spirit worketh in all theſe things, according to his own will*; aiming at that place of the Apoſtle to the *Corinthians*, where he ſaith, *The Spirit worketh all theſe things, dividing to every man ſeverally as he will.* Now I think we have as good as his own confeſſion preſently after, that this place belongeth to another matter, *viz.* the diſtribution of the extraordinary gifts of the Spirit. For thus he ſaith: *And this is that which the Apoſtle minds the* Corinthians *of, to take away all*

P. 166.

1 Cor. 12. 11.

emulation and envy about ſpiritual Gifts, that e... one ſhould orderly make uſe of what he had rece... to the profit and edification of others. Now eit... the Doctor alleged this place to no purpoſe, ... he muſt be ſuppoſed to argue in this manner: ... cauſe the Spirit diſtributed extraordinary gi... for the edification of the Church, *accordin... his own will*; therefore it is ſometimes the ... of the Spirit to *enlighten and convince* thoſe ... in whom he *intends not to work ſaving Grace.* T... the Spirit of God worketh always according ... his own will and wiſdom, there is no queſtio... but we may well queſtion, whether in beſtowi... that Grace which is neceſſary to the ſalvation ... every Believer, he worketh in the ſame man... and method as he did in conferring extraordin... ry gifts, that were none of them neceſſary to ... ſalvation of thoſe particular perſons on whe... they were beſtowed; and therefore that the Spi... of God in the diſtribution of theſe, worked ... *cording to his own will*, can be no proof of t... affirmative. And the Doctor might have obſe... ved the inconvenience of referring to this Te... in favour of his opinion, from what he himſ... concludes: *So that it is an unreaſonable thing ... any to contend about them*, i. e. about thoſe ſpiritu... Gifts: For if what is affirmed truely of the d... ſtribution of them, be true alſo of *all* the effe... of the Holy Spirit upon the minds of men; ... is alſo an unreaſonable thing to *contend about* a... of *them*, i. e. it is as unreaſonable for the Doct... to reprove any man becauſe he is not converte... or becauſe he hath no more Grace than h... has, as it would have been for him that cou... ſpeak with Tongues to find fault with his Chri... ſtian Brother, to whom that gift was not impa... ted.

Agai...

Again, it is plain enough that the *promiſe* of the Father, concerning the Spirit which the Apoſtles were to *wait* for, *Acts* 1. 4. and the *power which they received after the Holy Ghoſt came upon them, that they might be Witneſſes*, &c. and the promiſe of the Holy Ghoſt which *Chriſt received from the Father*, Acts 2. 23. peculiarly concerned the miraculous Gifts which were beſtowed after *Chriſts* Aſcenſion: and this, as I conceive, the Doctor acknowledgeth, by ſaying that *Chriſt* ſhed forth what they *ſaw and heard in the miraculous operations and effects of it.* Now ſaith he, *In this promiſe*, viz. *Acts* 1. verſ. 4, 8. *the Lord Chriſt founded the Church it ſelf, and by it he builded it up. And this is the Hinge whereon the whole weight of it doth turn and depend unto this day.* It is indeed certain that the faith of the Church is at this day founded upon the extraordinary teſtimonies that were given to the Goſpel by the Spirit in the firſt ages of the Church. But that which follows is abſolutely falſe: *Take away* this promiſe, *ſuppoſe it to ceaſe as unto a continual Accompliſhment, and there will be an abſolute end of the Church of Chriſt in this world.* For (as he elſewhere confeſſes himſelf) Miracles are ceaſed, and yet there is a Church. He proceeds thus: *No Diſpenſation of the Spirit, no Church; he that would utterly ſeparate the Spirit from the Word, had as good burn his Bible.* Be not ſo haſty; for although this happens to be a truth, yet 'tis more than you have proved. The Operations of the Spirit may now be utterly ſeparated from the Word, for all *Acts* 1. 4. And although you very truly tell us, that the *bare Letter of the New Teſtament, cannot ingenerate Faith and Obedience in the hearts of men*; yet for any thing you have here ſaid, it may: For thoſe Texts upon which you ground your confidence, ſpeak one-

P. 157.

ly of the miraculous Gifts whereby the Goſ
was confirmed. Now theſe being record
in the New Teſtament, together with that D
ctrine which was proved by them, may be
able to aſſure men of the truth of the Goſp
and make them obedient to the Law of *Ch*
as they were when they were ſeen and heard: a
that *of themſelves* too, for any thing you ha
ſhewn to the contrary from *Acts* 1. though t
contrary may well be ſhewn from other Scri
tures.

Now I cannot ſee to what end *theſe men*, wh
they are ſpeaking of the Promiſe of the Spir
which will in *all ages* be accompliſhed, ſhould
ſo often as they do to thoſe Texts, which me
tion thoſe extraordinary gifts of the Spirit, th
were beſtowed in the *firſt*; unleſs it be to ma
their followers believe that the true Miniſters
the Goſpel are inſpired as the Apoſtles were; a
that they preach in *the demonſtration of the Spir
and of Power*, as the Apoſtles did: Which becau
we do not pretend to, it is left to them who
ſo, to be ſole owners of the Priviledge: Juſt
the *Papiſts* ſupport their pretence to Miracles an
Infallibility, by drawing the promiſes peculiar
made to the Apoſtles and firſt Believers, into co
ſequence for the Church of *Rome* in every ag
And I fear by the like device, our Author ha
laid his Plot to unchurch us quite and clean, wh
P. 158. *conform* to the *Laws*. For, ſaith he, *Let men c
themſelves into what order they pleaſe, inſtitute wh
forms of Government and religious Worſhip th
pleaſe, let them do it by an attendance according t
the beſt of their Underſtandings unto the Letter
the Scripture*, i. e. let their Government and Wor
ſhip be as neer the rule of the Scripture as the
can

can poſſibly frame it; *yet if the work of the Spirit of God be diſowned or diſclaimed by them*, if they diſown thoſe extravagant pretences to the Spirit which you ſet up, to magnifie your ſelves withal; *If there be not in them, and upon them, ſuch a work of his as is promiſed by our Lord Jeſus Chriſt, there is no Church-ſtate amongſt them; nor as ſuch is it to be owned and eſteemed.* And is this that you have been driving at all this while? you have now found out a *new colour* for your *Schiſm*; and it ſeems the ſeparation from the Church of *England* muſt go forward upon this pretence, that *the work of the Spirit promiſed by our Lord Jeſus Chriſt is not in us and upon us*; which in many places of your Book, alſo, you ſpare not to ſay we *reproach* and *diſavow*. But I beſeech you, dare you ſay that you have *that work of the Spirit in* you and *upon* you, which is ſignified by the fore-mentioned Texts? If you ſay ſo, we ſhall preſently deſire you to convince us of it by Miracles, and ſuch ſignes as the Apoſtles did. If you dare not ſay it, then it ſeems that work of the Spirit is no more *in you* and *upon* you than 'tis in us; and then I hope we are not *unchurched* for not pretending to it, nor fit to be accounted *Reprobates*, becauſe we are not *Liars*. I acknowledge that promiſe of our Saviour mentioned by you in your next *Section*, Matth. 28. 20. *I am* P. 158. *with you always even unto the end of the world*, proves the conſtant preſence of *Chriſt* in his Church, by his Spirit; but then Sir it doth not prove, nor, I think, are you able to prove, that the fore-mentioned promiſe made to the Apoſtles, is the ſame promiſe with that which is here made. Now as to that work of the Spirit, which will indeed continue through all ages of the Church, God forbid that we ſhould *diſown* and *diſclaim* it. But

we *diſown* the proving it from ſuch places
Scripture as you lay the great ſtreſs of your pro
upon, leſt we ſhould ſeem to pretend to th
influences of the Holy Spirit, which were *pou*
forth upon the Church at her firſt appearance
the world, to confirm the Chriſtian Faith
ſigns and wonders; and not being able to ma
good our pretence, be laughed at for our pai
It would not avail us to ſay that we pretend
to thoſe meaſures of the Spirit, *thoſe extraordin*
Gifts which the Apoſtles and firſt Believers ha
for it would be unanſwerably returned upon
that theſe Texts cannot be proved to ſpeak
any but theſe; and thus we ſhould diſparag
good Cauſe, by arguing no better for it. The
fore, Doctor, if *the whole work of the Spirit in*
towards the Church it ſelf, be openly derided, as
P. 118. complain; you may, I doubt, in great part th
your ſelf, and ſuch as you, who by imprud
Diſcourſes upon this ſubject, have given proh
perſons occaſion to make a queſtion whether no
a-days there be any work at all of Gods Spi
upon the hearts of men. I ſhall now endeav
to ſhew that there is, and *that* by laying toget
what the Holy Scriptures ſay concerning it:
which I ſuppoſe may be reduced to theſe th
heads.

1. What thoſe effects are, for the producing which in the mindes of men, God will give Holy Spirit in all ages of the Church.

2. To whom this promiſe of the Holy Spi is made.

3. What is the manner and meaſure of Operations.

By ſhewing what we are taught in the Scriptures concerning theſe things, I hope the Reader who hath not ſo well conſidered them, may gain a profitable knowledge of this part of Chriſtian Doctrine. And that is a profitable knowledge of it, which will incite him to the ſtudy of Godlineſs and Virtue. For this promiſe is made to encourage men to be good; and the principal end which I aim at in this undertaking, is to make it appear what great reaſon they have to endeavour earneſtly after true goodneſs, ſince God hath promiſed to give his *Holy Spirit*.

CHAP. II.

Concerning those effects, for the producing of which the Holy Spirit is given to Believers.

SECT. I.

DOctor *O.* saith well, that when we treat the Operations of the Holy Spirit, *we are exercised in such a Subject, as wherein we have no rule nor guide, nor any thing to give us assistance, but pure Revelation.* For I suppose he means by these words, that all our knowledge concerning this matter depends upon Revelation: For the promise of *the Spirit* is a branch of the New Covenant, which depended upon the pleasure of God; therefore our knowledge of this part of the Covenant must be grounded upon the Scriptures which contain the revelation of it. And by God's assistance I shall endeavour to govern my self by that rule, while I am debating those Questions I have propounded concerning the Operations of *the Holy Spirit:*

The first whereof is this, *What those effects are for the producing of which the Holy Spirit is given to men.* And this I the rather begin withal, because the *end* of his Operations, being well understood, we shall be the better able to judge of the meaning of those Texts which tell us who they are *to whom* the Spirit is promised, and what is the *manner* of his Operations.

What

What the effects themſelves are, for which *the Spirit* is given, may be known, 1. In great part from that promiſe of *the Holy Spirit*, which our Saviour made to his Diſciples, *Luke* 11. 13. 2. They may be fully known from thoſe other places of Scripture, which mention the ſeveral Graces of the Holy Spirit.

I begin with the promiſe in St. *Luke*; whereby we may underſtand for what purpoſes the Holy Spirit is promiſed to thoſe that believe in *Chriſt*. The Text is this: *How much more ſhall your heavenly Father give the holy Spirit to them that ask him?* Theſe words deſerve our attention the more, becauſe they are the firſt wherein we finde our Saviour mentioning the Gift of *the Holy Spirit* to his Diſciples; and therefore let us conſider their connexion with the precedent part of the Chap. to come by that means to their true meaning: and hereby alſo we ſhall diſcern the general nature of thoſe effects, for the producing of which the Holy Spirit is promiſed to us in this place.

We finde, *verſ.* 1. that *one of his diſciples ſaid unto him, Lord, teach us to pray*; whereupon he taught them that *Form* of *Prayer, Our Father*, &c. Having thus anſwered their deſire, he takes this occaſion to require them to pray fervently and importunately, urging his Command with this Argument, that if they did ſo they ſhould certainly be heard, and their requeſts ſhould be granted: for thus he ſpeaks to them, *verſ.* 9. *I ſay unto you, Ask and it ſhall be given you; ſeek and ye ſhall find; knock and it ſhall be opened to you: for every one that asketh receiveth*, &c. This argument is enforced by two *ſimilitudes* (whereof the *former* makes way for the *latter* to proceed with more ſtrength)

ſtrength) towards the proving of this thing, t
God will *hear* our earneſt Prayers. The firſt
that of a man that goes to his *friend at midn*
to beg *three Loaves* for the entertainment of an
ther *friend* of his, *verſ.* 5, 6. Now it is here o
ſerved, that the requeſt was very troubleſome a
unſeaſonable, *verſ.* 7. *Trouble me not, the door*
now ſhut, and my children are with me in bed: a
withal the *trouble* was ſo great, that the b
friendſhip that was between them would
have prevailed; *verſ.* 8. *he will not riſe and g*
him becauſe he is his friend. Yet, on the ot
ſide, 'tis obſerved, that two conſiderations p
vailed with him, *viz.* that of the *neceſſity*, and t
of the *importunity* of his friend: *Yet becauſe*
his importunity, he will riſe and give him as m
as he needeth. Now from hence our Saviour co
cludes, *verſ.* 9. that if we *ask* we ſhall *have*, i
God will give us whatſoever things we ask
him *importunately*, if thoſe things are *needful*
us. And this with great reaſon; for 1. God
our beſt *Friend*, and greateſt Benefactor. 2.
are never *unſeaſonable* to him; and the giving
what we *ask* is never uneaſie to himſelf. Whe
fore if a man will grant to his friend what
is importunate with him for, if it be *needful*
him, though he cannot do it without trouble a
uneaſineſs to himſelf; much more will God, w
loveth us more than a man can do his friend, b
ſtow ſuch things upon us as are needful, if
earneſtly deſire him, ſince he can without a
trouble to himſelf grant our requeſts.

In the next Similitude the Argument is im
proved: *If a ſon ſhall ask bread of any of you th*
is a father, will he give him a ſtone? or if he a
a fiſh, will he for a fiſh give him a ſerpent? Or

ſhall ask an egg, will he offer him a ſcorpion? verſ. 11,12. Now here, 1. The Son asks of the Father, where, on the one hand, the natural affection is greater between a Father and his Son; and, on the other, the dependence greater in the Son upon his Father, than in one friend upon another. 2. The Son requeſts food neceſſary to ſuſtein *himſelf*, not for the entertainment of *another*, as in the former Similitude; wherefore ſeeing here is greater love on his part that is asked, greater dependence and neceſſity on his that asks, our Saviour concludes he will prevail: ſo that the Father inſtead of giving that which is *neceſſary*, will not give that which is *unprofitable*, as a Stone inſtead of *Bread*; much leſs will he inſtead of that which is *profitable* give that which is *hurtful*, as a Serpent for a *Fiſh*, and a Scorpion for an *Egg*. From hence our Saviour argues: *If ye then being evil, know how to give good gifts unto your children; how much more ſhall your heavenly Father give the holy Spirit to them that ask him?* The Argument proceeds *à minori*, and the force of it lies in this; That earthly Parents, who may be tenacious towards others, and envy what they enjoy, (for in that ſence πονηρὸς is taken, *Is thine eye* evil *becauſe I am good?* Mat. 20.) will not yet be ſo towards their Children, when they ask ſuch things as they *need*; much leſs will God, who is in this Similitude affirmed to be our *Father*, as in the former he is ſuppoſed to be our *Friend*, and who is good to all his creatures, who envieth no man's happineſs, who *giveth to all liberally, and upbraideth none*; much leſs, I ſay, will he deny us his *Holy Spirit* if we ask him.

From hence it is evident, that the ſcope of our Saviour in this Diſcourſe, is to perſwade his Diſciples

Disciples to pray *fervently* for such things as
indeed *needful* for them; and that by this Ar
ment, That God will grant such requests as th
are: It is also evident that our Saviour conclu
with this Argument in these words, *God will*
the Holy Spirit to them that ask him.

Wherefore I conceive we have gained one
of those spiritual Effects which the *Holy Spir*
promised to work in our mindes, *viz.* that t
are such as are indeed *needful*: For it is pl
that in both Similitudes the things that w
asked, either by the *Friend* or the *Childe*, w
really such as they stood in *need* of, the one
his friend, the other for himself; and that
was one reason why they prevailed. Now fr
hence our Saviour infers, that God will m
more give the Holy Spirit to them that ask h
i. e. for such purposes as are *needful*; other
the Argument will not hold. For we cannot
fer from this consideration, that we are ready
bestow upon our Children what they *need*; the
fore our Heavenly Father will give us the H
Spirit for such ends as are needless. If the
mands of Children be not within the limits
Reason and Modesty; if they ask not to supp
their real needs, but to gratifie their wanton
petites, it is consistent with the goodness o
Parent to deny such desires as those, and to
buke the folly of them too. And if we shou
ask those gifts of the Holy Ghost which are n
needful for us, this would be more than we
encouraged to do by the promise of *Christ*; an
the compassion of our Heavenly Father may ve
well consist with the refusal of such Requests
these.

SECT.

SECT. 2.

But this *general* Rule, that we are to pray for ſuch effects of the Holy Spirit, as are needful for us, would be inſufficient to direct us what to pray for in *particular*, if we did not alſo underſtand what effects are *needful*. Now to ſatisfie you in this matter, I might preſently produce thoſe places of Scripture where the ſeveral effects of the Holy Spirit upon the Mindes of Believers are mentioned; which work belongs properly to the ſecond way propounded for the reſolution of the preſent Queſtion: But before I come to that, I ſhall try how far we may conclude from our Saviour's promiſe, thus; *This is a needful Grace, therefore we are to pray for it:* and then I ſhall in due place proceed to the ſecond Head, under which thoſe Texts are to be conſidered; from whence we may conclude in this manner: *This Grace we are to pray for, therefore it is needful.* Theſe methods of arguing will indeed bring us to the ſame concluſion, concerning what thoſe effects are for which the Holy Spirit is promiſed in St. *Luke*. But by ſo doing they will afford mutual light to each other, and infer the concluſion with more ſtrength; which I hope will not be judged unprofitable in a matter of ſo great weight for every Chriſtian to be well ſatisfied about.

I begin with arguing from our *needs* to thoſe Graces of the Holy Spirit which we are to pray for. Now becauſe it is ſome *good* or advantage of ours, that is regarded in this promiſe of the Holy Spirit, and in reſpect whereof his Graces are ſuppoſed to be needful; we muſt in the firſt place

place ſet that *end* before us, by which we are to measure what effects are *needful* to be wrought in us by the Holy Spirit, and then conſider what is indeed needful to that end: for ſo far as we underſtand this, we ſhall know what Graces to pray for, ſince we are to pray for thoſe that are needful; and the needfulneſs of any thing muſt be judged of according to that end in reſpect whereof it is ſaid to be needful.

1. As for the end it ſelf, if we conſider that this promiſe of the Holy Spirit is part of the New Covenant, there can be no reaſon to doubt, but the ultimate end of this promiſe, with regard to *our Good*, is our eternal Salvation and Glory: for that which is the laſt end of the whole Covenant is the laſt end of every part of it. Now the life which Chriſt came to bring us to at laſt, is that of *ſeeing* God *as he is*, and living *for ever* in the enjoyment of his Love: For which reaſon St. John tells us, *This is the promiſe that he hath promiſed us, even eternal life*, 1 Joh. 2. 25. not as if the Goſpel had no other promiſes; but becauſe the reſt are ſubordinate to this, and conſequently that of *the Holy Spirit* muſt needs be ſo. Wherefore, as to that promiſe of his Operations to produce in us needful effects in our mindes, thoſe are ſuppoſed to be ſuch which are needful for our Eternal Salvation. Now

2. We muſt conſider what effects are *needful* to be wrought in us for that end. The needfulneſs of any means to an end, conſiſts either in this, that the end cannot be attained without them at all, or not ſo well without them. That which is needful in the former ſence, is abſolutely *neceſſary*; that which is needful in the latter, is onely *fit* and

table. Let us therefore *firſt* conſider what effects are abſolutely *neceſſary* to be wrought in us in order to our eternal Salvation: what theſe are, we are plainly told in the Scripture; and they may be compriſed under theſe Heads. 1. Faith in *Jeſus*, or believing him to be the Son of God, and ſo, one upon whoſe Authority we may ſafely rely, as to whatever Revelations he hath made of God's Will: the neceſſity of which Faith, our Saviour hath told us in thoſe words; *If ye believe not that I am he, ye ſhall die in your ſins:* Though indeed the Holy Spirit cannot be ſaid to be promiſed in this place of St. *Luke* for the producing of Faith in this notion, it being apparently ſuppoſed, that whatever is here promiſed, is promiſed to the Diſciples of *Jeſus*, who do already believe him to be the *Chriſt*. 2. So much knowledge of the Chriſtian Doctrine (which is Faith in another notion) as is neceſſary to inſtruct us *in*, and encourage us *to*, that Repentance and Holineſs which the Goſpel requires in order to Salvation.

When we believe in *Chriſt*, our next care muſt be to know what his Will is, and to poſſeſs our mindes with thoſe principles of Obedience, without which *it is impoſſible to pleaſe God:* For if it be neceſſary to Salvation to do the Will of *Chriſt*, it is equally neceſſary to underſtand his Revelations, his Laws, and Promiſes, in that meaſure which is neceſſary to the doing of his Will; and therefore a Believer is encouraged by this promiſe of our Saviour, to ask the Holy Spirit, that he may uſe *the means* of arriving to ſuch needful knowledge, *in that manner* as not to miſs of it. 3. All thoſe Virtues and Graces, which make up practical Chriſtianity, and conſiſt in having our mindes ſet free from the dominion of all ſenſual and worldly

worldly Lusts; and in *sincere* obedience to the Commands of *Christ*: So that we make it our greatest care to keep every one of his Laws, endeavouring to grow *better* in some proportion to those means which we enjoy by the good providence of God. What these Vertues are in particular, we may know by the Precepts of the Gospel; and principally by our Saviours Sermon from the Mount, where he directs his Disciples in the way to everlasting Blessedness, obliging whose office it is *to teach*, and all his Disciples whatsoever, *to do* the very *least of his Commandments* upon pain of being excluded out of *the Kingdom of Heaven*. All those dispositions of Minde therefore, which are supposed to the keeping of the his Commandments, are *effects* necessary to our eternal Happiness, and such as we are to ask of God that they may be produced in us by his Holy Spirit. And look whatever Vertue or Qualification of our Wills and Affections the God hath lays so great a stress upon, that if we want it it is not possible for us in that state to see the Kingdom of God; that is an effect so needful to be wrought in us, that we may be sure our *Heavenly Father* (such is his compassion towards us) will no more deny us his Holy Spirit to this end, if we importunately ask him, than we can refuse to give our most beloved Children Bread or any other good thing as necessary for them that. 4. After we are brought into this state and thus become the sincere Disciples of *Christ*, this is equally necessary to our eternal Salvation, that we persevere therein: *For it had been better for us not to have known the way of righteousness, than after we have known it* (so as to escape the pollutions of the world) *to turn from the holy commandment delivered unto us*, 2 *Pet.* 2. 20, 21. And therefore constant

conſtancy and unweariedneſs in well-doing is alſo a Grace, for the obtaining of which we are encouraged by our Saviour's Promiſe to ask the Holy Spirit, that *we may be kept by the power of God through faith unto ſalvation.* I know not any effects that are abſolutely neceſſary to Salvation, which are not plainly implied, and readily deducible from ſome of theſe. And thus much for the former ſort of needful Graces, *viz.* ſuch as without which Salvation cannot be attained at all, being indiſpenſibly neceſſary thereunto.

Secondly, I come to ſpeak of thoſe Graces which are *profitable* to Salvation; and theſe are ſuch as regard our improvement either in *Goodneſs* or in *Knowledge.* Of the former ſort are thoſe degrees of goodneſs, according to which ſincere Chriſtians, who are all careful to avoid *wilful* ſin, and endeavour to *grow in Grace*, do yet excel one another. Theſe degrees conſiſt in being more or leſs free from *ſins of mere infirmity*, an abſolute freedom from which is that which our condition in this world cannot admit of: but every degree towards Perfection which we attain unto in this kinde, muſt needs be ſo much the more profitable by how much greater it is. We are the better able to conclude certainly of our good eſtate towards God, which is a matter of great advantage in the courſe of a Godly Life; whereas a man may be conſcious to himſelf of ſo many of theſe ſins, that it may be a difficult matter for himſelf, or any body elſe, to pronounce certainly concerning his Spiritual eſtate; and therefore the onely good advice that can be given him in that caſe ſeems to be this; to put the matter out of doubt, by uſing more effectual endeavours after a farther amendment. Beſides, the nearer we

come to Perfection, the farther off are we fro
Apoſtacy, and the leſs in danger of back-ſlidi
into a wicked courſe of Life; we are the mo
confirmed in ways of Godlineſs and Vertue, an
more likely to perſevere therein to the end. Fi
nally, the degrees towards Perfection, where
ſome good men excel others, are *profitable*; becau
they will encreaſe their reward in Heaven: Fo
God will judge every man according to his work
and therefore they that have done better, ſha
have a better reward; they that have done wo
than others, ſhall be *beaten with more ſtripes*; an
there ſeems to be the ſame reaſon for a propo
tionable difference in Rewards. When St. Pe
exhorts us, that Chriſtian Vertues ſhould not
in us onely, but *abound*, he gives this reaſon f
the Exhortation, *viz.* that *an entrance may be m*
niſtred unto us abundantly into the everlaſting kingd
of our Lord, 2 Pet. 1. 11. Upon all theſe a
counts, thoſe degrees towards Perfection, whi
conſiſt in prevailing againſt ſins of mere Infirm
ty, are highly profitable in the way of Salv
tion.

The latter ſort of profitable things, are ſu
degrees of *Knowledge* in divine matters, as are n
ſimply neceſſary for Salvation. The more kno
ledge a Chriſtian hath, the better able he is
avoid all errours that are dangerous; and th
that knowledge which is not abſolutely neceſſa
may be *profitable* to *himſelf*. Likewiſe the mor
man underſtands in Religion, the more uſefull
may be to *others*, in promoting their Salvation,
reſcuing them from dangerous Errour, and
moving Doubts, and many other ways.

If it now be demanded whether we can co
clud

clude from our Saviour's promiſe, that if we ask *the Holy Spirit* for *needful* Graces of this ſort, God will grant our Requeſt: I anſwer;

1. It follows in general from our Saviours promiſe, that God will give the Holy Spirit, not only for what is *neceſſary* to Salvation, but alſo for what is profitable and advantageous to us in the way of Salvation. For our Saviour aſſureth us, that God in beſtowing his Holy Spirit will uſe us with the kindneſs and bounty of a Father. Now we know, that although the affection of wiſe and good Parents towards their Children, will not carry them to gratifie their wanton and unreaſonable Deſires, yet neither will they deal ſo ſtraitly and narrowly with them, as to give them what is but barely needful to keep them from periſhing. To this purpoſe we may obſerve, that two of the good things mentioned by our Saviour, *viz.* the *Egge* and the *Fiſh*, which Parents are not wont to deny their Children, are inſtances of that Food which is not abſolutely *Neceſſary*, but *Convenient*, and of ordinary uſe for the preſervation of Life. Now the Affection of our Heavenly Father being *much more* than that of Earthly Parents, it may ſtrongly be concluded in the general, that God will not deny us what is profitable, any more than what is neceſſary to Salvation. But

2. It doth not follow in every particular: That is, I have no reaſon thus to conclude, *This is uſeful, therefore if I Ask, it ſhall be given me.* For you muſt obſerve that our Saviour argues *from* the *Fatherly* Goodneſs of God, that he will grant our requeſt. Now we cannot argue *againſt* that Goodneſs of God, if he doth not grant every particular requeſt of this kinde; 1. Becauſe he may grant me

the effect of my requeſt, which is to obtain ſom
thing *profitable* for Salvation, though he doth n
give me that *particular* which I ask; for he m
give me another thing more profitable than th
inſtead of it; and then he is far from being
good for ſo doing. As if a Childe asks his Pare
for ſuch a *Fiſh*, and he gives him a better, or an
ther ſort of Food more proper for him, he is n
the leſs bountiful; and though perhaps he do
not pleaſe him ſo well, yet he doth not deny h
the effect of his requeſt. Thus I may pray
knowledge in ſome point of Religion, whic
would fain be ſatisfied in, while in the mean ti
I may lie under a greater need than at preſen
am ſenſible of, not having improved that *kn*
ledge, which God hath already bleſſed me wi
to thoſe degrees of *Goodneſs* which I might
ought to have attained by it; and in this caſe
knowledge I ask might probably *puff* me *up*
ther than *edifie* me: Wherefore if God doth
bleſs my endeavours after it, with the thing it
but inſtead thereof give me a better *knowledg*
my ſelf, helping me to rectifie ſome diſorder
my Will and Affections; he gives me that wh
is more profitable, than that which I ask in p
ticular. 2. God may grant me all thoſe p
fitable things which are ſuitable to that *place*
condition, which he hath appointed to me; a
then I ought not to queſtion his *paternal* goodn
if he denies my particular requeſt of ſome pr
table thing, which is more ſuitable to anoth
condition, than mine own. If a Father ſhould
low a more liberal maintenance to one of his ſo
who ſerves him in a more expenſive empl
ment than the reſt, they are not to take it ill, th
he has not made them all equal; but on the oth
hand to acknowledge his goodneſs, if every o

of them have a convenient allowance proportionable to their needs. Thus if I, that am but a private Chriſtian, labour to know as much in divine things as my ſpiritual Guide, and pray for Gods bleſſing upon my endeavours, do yet fail of my deſire; I muſt not conclude that God is wanting in his kindneſs to me, if upon my induſtry in ſearching for knowledge with a ſincere intent, he grants me that meaſure of profitable Underſtanding, which is ſuitable to my ſtate, education and calling, and abundantly ſufficient to all the purpoſes of Chriſtian Life, as to my own particular, or for the Government of my Family, if that be my care alſo. To this it muſt be added, that God knows what profitable things are moſt ſuitable to us, better than we our ſelves: Though Children are humbly to *acquieſce* in the allowance of their Parents, yet they may not always be bound to *believe*, that it is made with good judgment, and proportioned wiſely to their needs. But here 'tis otherwiſe; for as we may conclude from the *Goodneſs* of God, that if we are *ſincere* and *diligent*, he will give us ſuch profitable things, as he judgeth to be moſt ſuitable to our condition: So we may likewiſe argue from his *Wiſdome*, that he cannot be miſtaken in judging what that is, though we may, and thereupon ask ſome profitable thing in particular, which his Goodneſs may very well conſiſt with the denial of. Finally, It is conſiſtent with the Fatherly Goodneſs of God, in beſtowing what is *profitable* for Salvation, upon every one that asketh, to uſe his Soveraign Power in giving to one *more* than to another: For though upon my ſincere endeavours and prayers, I may promiſe my ſelf from that his Godneſs, beſides the *neceſſaries*, what is *abundantly profitable* in anſwer to my Needs; I may

not *every profitable* thing which I can think of, which I ſee another, of my own rank in other reſpects, favoured withal. Wherefore I have reaſon to complain if I ſee another man *wiſer than his Teachers*, while I need to be inſtructed by them; or, if I am a *Teacher*, to ſee my ſelf ſo far excelled by thoſe of my own Profeſſion, that it is fit for me to be a *Learner* under them. For theſe Reaſons it doth not follow, in every particular, that if I ask ſomething that is profitable, God will grant it. Yet

3. We are to remember, that a great difference is to be put between things *profitable*, viz. between *degrees* of improvement in *Goodneſs*, on the one hand, and in *Knowledge* on the other. There is this difference between them; that the former are *of themſelves* recommend us to the greater Love and Favour of God; the latter not ſo, but only as they are the fruit of ſincere Love, and ſtudy of the Truth, (which is a branch of Righteouſneſs) and accompanied with an upright care to do the Will of God more perfectly. Therefore let a ſincere Chriſtian pray for any degree of Righteouſneſs and Holineſs which his imperfect condition in this world will admit of, though he cannot conclude that God will grant that particular requeſt, merely becauſe he asks ſomething that is *profitable*; for ſo is every degree of *Knowledge* too: yet he has this reaſon to conclude, which is not common to praying for profitable knowledge, that he prays for ſomething which God loves for *it ſelf*, and which he will be the more pleaſed with him for obtaining. That delight which God takes in the perſons of men, is not founded upon the mere improvements of their Underſtandings, but upon the ſincerity of their Obedience, which

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he Scripture doth often witneſs to us in ſuch pla-
es as theſe; *The righteous Lord loveth righteouſ-
eſs, his countenance doth behold the upright*, Pſal.
1. 7. *The prayer of the upright is his delight*,
Prov. 15. 8. *The way of the wicked is an abomi-
nation unto the Lord; but he loveth him that FOL-
LOWETH after righteouſneſs*, verſ. 9. Whence
we may conclude, that the more we grow in
Grace and Virtue, the more God loveth us, and
therefore that he will give the Holy Spirit to en-
creaſe all Chriſtian virtues in us, to ſuch degrees
towards Perfection, as are proportionable to our
Prayers and Endeavours in *Following after Righ-
teouſneſs.*

From which we may ſee what encouragement we have to ſtudy the defects and infirmities of our Wills as particularly as we can, and to obſerve the ſeveral Irregularities of our Thoughts and Affections with our beſt attention; ſince by this means we may employ our care and prayers againſt them more effectually: for the more *particular* and *importunate* we are in ſo doing, the more is God pleaſed with us; and therefore he will not fail to anſwer the ſincerity of our intention with a proportionable gift of the *Holy Spirit.*

But as for *other ſorts of profitable* things, (ſuch as greater meaſures of knowledge) which do not of themſelves recommend us to God, we are not to ask them ſo *particularly*, or if we do, not ſo *abſolutely* as the former. I may, and ought to pray for them in general; and particularly for thoſe degrees of them, which are proper for my condition, if I govern a Family; for ſo much knowledge, as may well ſerve me to bring up thoſe that are under me, in the fear of God, and the way of

Salvation; or if I am a Minister, for that understanding in Religion which may best fit me to discharge that duty I owe to God, of guiding those souls to Heaven that are committed to my trust: but if I pray more particularly, for the understanding of such a difficult Point in Religion which I would satisfie my self or others about, I must not do it absolutely, but with submission to God's wisdom and pleasure.

Thus have I endeavoured to shew what qualifications of minde we are to pray for, under this notion of their being *needful* to Salvation; and consequently what those effects are, for the producing of which, the Operations of the Holy Spirit are promised to Believers, in *Luke* 11. 13. Dr. *Owen* indeed thinks that there is a certain change of the minde, of a very different nature from any that I have named, *necessary* to Salvation; which he makes to be the *Great work* of the Spirit upon the Souls of Believers: I shall not be long before I come to consider what reason he has for it. In the mean time, it may not be amiss to observe what Conclusions may be made from this Promise of *the Holy Spirit*, which we have begun with the Consideration of. And the first is

SECT. 4.

1. That we *ask the Holy Spirit in the Lords Prayer*; which as it may be concluded from the perfection of that Form in general; so more particularly from the coherence of our Saviour's Discourse in this place, upon occasion of that request made by one of his Disciples, that he would

teach

teach them *to pray*. For, to ſatisfie the requeſt fully, he did theſe two things. 1. He taught them what things to pray for, by preſcribing to them the uſe of this Form: *Our Father who art in Heaven*, &c. 2. He taught them in what manner to pray for theſe things, that they might obtain them, *viz.* to pray importunately and fervently for them, as 'tis plain from *verſ.* 9. compared with *verſ.* 8. and one reaſon given by him, upon which they may conclude God will grant their requeſts is this, that they ask onely *needful* things.

Now it is very improbable, that our Saviour ſhould have left out ſo needful a requeſt, as that of the Holy Spirit, in that Prayer which he had taught them; for then he did not inſtruct them ſo fully what needful things to pray for, by *preſcribing that Form* as he did, in what manner they ſhould pray for thoſe things, by the *following directions*. But much more improbable is it that he left that Requeſt out of this Form, conſidering that he choſe the gift of *the Holy Spirit*, for an inſtance of what might be obtained by Prayer, *ſo ſoon* after he had commanded his Diſciples to uſe the form which he gave them. For this gift of the Holy Ghoſt is the greateſt bleſſing that is now to be obtained under Heaven; and it is not credible that he ſhould immediately, as it were, tax his own Form of ſo much imperfection, as the want of that Requeſt muſt ſuppoſe in it: Or, that he ſhould let his Diſciples know, there was no other way to obtain *the Holy Spirit* but by asking; though he had not before taught them to ask it in the Prayer which he had given them.

But laſtly, there is no neceſſity of inferring this Conclu-

Concluſion from the coherence of our Saviour's Diſcourſe, ſince the gift of *the Holy Ghoſt* comprehends the gift of all thoſe *Heavenly* Graces which we ask in the Lords Prayer; and therefore the meaning of thoſe words, *God will give the Holy Spirit to them that ask him*, is this, God will give the Diſciples of *Chriſt* ſuch *needful* Graces as he hath taught them to ask in that excellent Form which he gave to his Diſciples. And this indeed makes the coherence of our Saviour's diſcourſe moſt clear and accurate: For upon this ſuppoſition, you ſee that he does at laſt inſtance in ſuch a requeſt, *viz.* that of *the Holy Spirit*, which is a brief Summary of all the moſt conſiderable matters that he had taught them to pray for before. Wherefore obſerve, that

2. We pray for *the Holy Spirit* when we pray for any Grace or Virtue; or for any Diſpoſition of minde which is needful to qualifie us for the Kingdom of God. In the Lords Prayer, where in the Holy Spirit is asked, the Petition is not *formally* expreſs'd, but contained under other words; for inſtance, under theſe amongſt others *Thy Will be done, as in Heaven, ſo in Earth*: For in this Petition we pray, That till we come to the perfect heavenly ſtate, we may by the *Divine Spirit* be diſpoſed to ſuch a ſubmiſſive and cheerful performance of the Will of God upon Earth as may bear ſome reſemblance, and carry ſome proportion to that abſolute readineſs of minde wherewith the Angels, and the *Spirits of juſt men made perfect*, and wherewith we our ſelves do hope ere long to perform the Will of God in the Kingdom of Heaven. I ſay, although in this Petition we do not *expreſly* ask *the Holy Spirit*, yet *in effect* we do; becauſe we pray for ſuch

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temper of minde as may qualifie us for the heavenly Life hereafter. And to ask of God ſo needful a Grace as this is, is, as I have already ſhewn by the plain ſcope of our Saviour's Diſcourſe, the ſame thing with asking the Holy Spirit. Now for the ſame reaſon, in every Petition, wherein we beg of God that we may be able to ſubdue any Luſt, that we may be endued with any Chriſtian Virtue, or grow in any Grace; In every ſuch Petition, I ſay, we ask *the Holy Spirit*; becauſe this is to ask thoſe needful things for which his *Operations* are promiſed to us. Therefore thoſe Prayers of our Church, that *God would make us to have a perpetual fear and love of his holy Name; that he would give unto us the increaſe of Faith, Hope, and Charity; that he would keep us from all things hurtful, and lead us to all things profitable for our ſalvation*; together with all the *yearly Collects*, are Prayers for the gift of the Holy Spirit; *i. e.* for the ſeveral Graces of the true Diſciple of *Chriſt*, which are expreſly aſcribed to the Spirit in that Prayer, that *God would grant to us his Spirit, to think and to do always ſuch things as be rightful; that we who cannot do any thing that is good without him, may by him be enabled to live according to his will.* And this I have by the way obſerved, that you may ſee how fully our publick Prayers agree to that rule of our Saviour concerning what we are to pray for, *viz.* that we are to ask of God to give us the Holy Spirit; which is done both when we uſe the *formal* Petition, and when we pray for any Divine Grace, or Chriſtian Virtue. And when our Souls *breath* after true Goodneſs, when they *hunger* and *thirſt* after Righteouſneſs, when they zealouſly *ſtrive* againſt every evil deſire, and every evil work, *that we may perfect Holineſs in the fear of God*; then do we *importunately* ask the Holy Spirit, we

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do *effectually* invoke him, and *attract* those Divi
Aids to our selves, which will make us what
desire to be, the true followers of *Christ*, and
as he was holy in all manner of Conversation.

3. And by consequence the Operations of
Holy Spirit are supposed in those places of Scri
ture, where God is said to give or work any Gra
or good Disposition in our mindes: for if it
the same thing to ask any such *Grace*, and to
the Holy Spirit, then the same thing is meant
Gods *giving* the one, and his giving the othe
i. e. as Dr. *Owen* very often and very truly not
when God bestoweth any Blessing of this natu
he doth it by his Spirit. So that all *those Te*
which ascribe Christian Vertues to a Divine Op
ration, and consequently *those Prayers* of St. Pa
in behalf of the Christians, that God would ma
them eminent in all kindes of Goodness, are pi
ces pertinent to this subject, and proper to infor
us what we are to believe concerning those Op
rations of the Holy Spirit, which I am now d
scoursing of. But that which is most necessary
all to observe, is this:

4. That this promise of our Saviour concer
ing the Holy Spirit, does equally regard the Chur
in all ages, to the end of the world. For tho
Effects which his Operations are here promised
produce, are needful for all Christians; and not on
ly for those to whom *Christ* spake in person. No
the reason why God would give his Holy Spirit
them being this, that they needed those thing
which he had taught them to pray for, and becau
God was their Father; it follows that upon the pe
formance of the same condition we shall obtain th
Holy Spirit; for God is our Father too, and thos
thing

things we ask in the Lords Prayer, are as needful for us, and for all Believers, as they could be for them to whom the Promiſe was made at firſt. Therefore the gift of the Holy Ghoſt here promiſed did not determine with the age of Miracles.

Laſtly, it is not improbable, that as by the latter Similitude, where it is obſerved, that Children obtain of their Parents things needful for themſelves, our Saviour doth encourage every one of his Diſciples to ask the Holy Spirit in his *own behalf*; So by the former Similitude, where the man is ſaid to prevail, who requeſted of his Neighbour what was needful for his friend, we are encouraged to pray for *one another*, that God would give us his Holy Spirit to convert us from all our ſins, and to encreaſe his Graces in us. This I conceive may be one intention of our Saviour in that Similitude, *viz.* to excite us to this end of Charity, by letting us know that we fare the better for the earneſt Prayers we make in each others behalf; and it is the more probable, becauſe he uſed that Similitude immediately after he had taught his Diſciples to pray for one another, by preſcribing to them a Form of Prayer, in the uſe of which they could not do otherwiſe.

Theſe things ſeem to be clearly implied in that place of St. *Luke*, which we have been conſidering, and not improper to be obeſerved. And now I ſhould forthwith proceed to thoſe places of Scripture which expreſly mention the ſeveral Graces of the Holy Spirit, and ſhew that thoſe needful effects, for the producing of which the Holy Spirit is here in *general* promiſed to Believers, are elſewhere *particularly* aſcribed to his Operations. But I am ſenſible that I ſhould then leave

leave behind me a great Objection againſt wh
I have already ſaid, *viz.* that I have given a ver
lame account of thoſe Qualifications which ar
needful to Salvation. For Dr. *Owen* comes an
tells us, that there is a qualification of quite ano
ther kinde than any I have named, abſolutely ne
ceſſary to Salvation; and that, as he pretends
is *Regeneration*. Now indeed our Saviour ſaith
Except a man be born again he cannot ſee the King
dom of God, Joh. 3. 3. And this Regeneration our
Saviour likewiſe aſcribeth to the Operation of th
Holy Spirit; *Except a man be born of the Spirit he*
cannot, &c. *verſ.* 5. Wherefore God forbid tha
any Chriſtian ſhould deny Regeneration to be
needful even in the degree of neceſſity, to qualifie
us for eternal Life, or to be an *effect* of the Holy
Spirit, wherever it is. But I cannot think it to
be ſo unintelligible a thing as our Author repre-
ſents it, who makes it to be ſomewhat diſtinct
from believing and obeying the Goſpel of *Chriſt*.
Wherefore I ſhall in the next place particularly
enquire into the true notion of Regeneration:
and becauſe this is not onely a matter of great
Conſequence, but the great *Out-cry* which has
been long raiſed by the Doctor, and his Brethren
of the Separation, againſt the preſent Miniſters of
the Church of *England*, is this, that we are not
Orthodox in the point of Regeneration; I ſhall
throughly conſider what the Doctor hath written
Pro and *Con* in this Book of his concerning it.

CHAP. III.

CHAP. III.

Of the ſtate of Regeneration.

SECT. I.

THat we are *Regenerated* by the Operations of the Holy Spirit, and thereby qualified for eternal Life, is agreed between us; but I can by no means grant our Authors notion of *Regeneration* to be true; and I think his miſtake in that, may have led him into divers others. To proceed therefore with the more clearneſs, I come to ſhew what it is to be *Regenerate* or *born again.* And here I ſhall be forced to conſider the *Doctors* notion of Regeneration as far as I can underſtand it; becauſe if the principle upon which he goes in ſtating his notion be true, it fundamentally overthrows that which I take to be the true Scriptural notion thereof. For he contends, that theſe Expreſſions, *to be born again*, *to be a new creature*, and *to have a new heart*, and the like, do *properly* and *literally* ſignifie that which is intended by them. I ſay they ſignifie it figuratively: It muſt therefore be debated in the firſt place, whether they be *proper* or *Metaphorical* expreſſions, before we can ſettle the true notion of the words. This muſt be done by inquiring whether to be *born again*, *to have a new heart*, *and to be created anew*, can properly be affirmed of thoſe that are qualified *to enter into the Kingdom of Heaven*; If not, we are next to conſider what *figurative* ſence it is in which theſe expreſſions are to be underſtood.

By

By determining which, according to the Scriptures, we shall come to the right notion of Regeneration.

But (so troublesome a thing it is to deal with a Writer that plays fast and loose) I must yet go farther about to come to the business, and begin with making good my charge against our Author, that he contends for the *proper* use of the *words*. For some passages he hath himself that look another way, and might perswade a man that he did not understand those Scripture-expressions *literally* and *properly*, but *figuratively*. Thus he tells us, *This new creature therefore doth not consist in a new course of actions, but in renewed faculties, with new Dispositions, Power, and Ability, to them and for them.* P. 180. These *Dispositions* he saith are the *Divine Nature* spoken of by St. *Peter*, a *divine principle of operation*; and hereunto, saith he, St. *Paul* exhorts in these words, *Be ye renewed in the spirit of your mindes.* If now the new Creature, the state of Regeneration, consists in the *renewing of our Faculties*, our Wills and Understanding, that is, in furnishing them with *new Dispositions, Power, and Ability for a new course of Actions*; then it is not *literally* true of that man, who is thus fitted for the Kingdom of God, that he is a new creature, but onely *figuratively*, i. e. that he is the old creature still, onely bettered; hath the *same* Will and Understanding that he had before, but these *renewed* and made *better* than they were before; and that God doth not properly give a man another Understanding, or another Heart which he had not before, when he is said to Regenerate him, but that he reforms the old, furnishing them with *new Abilities and Dispositions.*

Again

Again he saith in the same Section, that the *New Creature consists in the universal Change of the whole Soul, as it is the principle of all Moral and Spiritual Actions.* If that be true, then here is the same Soul there was before, onely it is changed from *bad* to *good*; and whereas it was hitherto disposd to evil Actions, it is now byassed by better Principles than it was before, and disposed to those Actions that are good, and pleasing to God. Consequently it is not true, in the Literal sence, of that man who is fit to see the Kingdom of God, that he is Born again, and is a New Creature, and hath a new Heart, Will and Understanding.

Now these, and other such passages in the *Doctor*'s Book, were either inserted by him, that he might the more fairly retreat, in case he should be forced to quit the *Literal and proper sence*, or else (which sometimes happens) he spake the truth against his will. For whatever he hath said to this purpose, he earnestly contends, that those expressions of the *New Creature* and *Regeneration*, are to be understood in their proper sence. And even in this very Section he tells us, *It is called the New man, because it is the effect of Gods creating Power, and that in a way of a new Creation. Now the object of a creating Act is an Instantaneous production; whatever preparations there may be for it, the bringing forth of a New Form and Being by creation is in an instant.* Which words plainly suppose that there is a New being properly created in man, when he is said to be *Born again*, and to become a *New Creature*; and he argues from the Literal sence of Creation, to prove that a man is made a New Creature in an instant, for *the Object of a creating Power is an Instantaneous production.* Sect. 21.

P. 183. Again he saith, *The new creature is produced in the Souls of men by a creating Act of the Power of God, or it is not a Creature; and it is superinduced into the essential Faculties of our Souls, or it is not a New Creature: for whatever is in the Soul, of Power, Disposition, and Ability, or inclination unto God, or for any moral Actions by Nature, it belongs unto the Old creation, it is no New creature; And it must be something that hath a being and subsistence of its own in the Soul, or it can be neither New, nor a Creature.* This passage is strangely perplexed; for by what our Author saith concerning the disposition and inclination of the Soul to God, one would guess he was for the *Metaphorical* sence, and all the rest carries it clearly for the *Literal*. But that we might know his meaning, he falls foul upon them that say the expression is *Metaphorical*, and consequently that the *New creature is a Moral man that hath changed his course and way*; and in a triumphant manner tells us, *This is good Gospel, at once overthrowing Original Sin, and the Grace of our Lord Jesus Christ.* I may in time convince the Reader that he is neither to trust this Author what those Doctrines are, which *overthrow* these things, nor what the Judgement of our *Conformable Divines* in these matters. At present my business is to fix this man to a certain sence, and to make it good that what I charge him with is his opinion. He saith plainly, that the New creature *hath a being and subsistence of its own in the Soul*, and 'tis *superinduced into the essential faculties of the Soul, otherwise it could not be New, nor a Creature*; that is, literally and properly so, for it may figuratively; that, besides the heart which the Sinner had before he hath now another, and then I grant the expression is not *Metaphorical*. He tells us, *That which is born of the Spirit, is a new spiritual being, creature*

P. 173.

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nature, life, as shall be declared. Now he *declares* what his meaning is by these expressions very solemnly, where he renounceth at large that opinion, which makes them to be *Metaphorical*, and hath these remarkable words among the rest: *So long as we can obtain an acknowledgement from men that the writings of the* New Testament *are true, and in any sence the word of God, we doubt not but to evince that the things intended in them, i. e.* the things signified by *Regeneration, New creature*, &c. *are properly expressed, i. e.* by those Phrases; *so as they ought to be*, which no body denies, *and so as they are capable to be expressed; i. e.* (if he be consistent to himself) that they cannot be expressed more properly. Again: *Some*, meaning himself and his Party, *judge the things of the Gospel to be deep and mysterious, the words and expressions of it to be plain and proper. Others*, meaning his Adversaries, *think the words and expressions of it to be Mystical and Figurative, but the things intended to be ordinary and obvious.* By all which, and much more to the same purpose, it is plain, that this he must stand to as his opinion; That the forementioned expressions are not to be understood *Metaphorically*, but *literally and properly*. And now my next work is plain, which is this: 1. To prove that they are not so to be understood, as he saith they are. 2. To answer those Arguments which are produced by him to the contrary. Ibid.

SECT. 2.

I shall first prove that these expressions ought not to be understood *Literally* and *properly*. And I prove it thus.

1. Becauſe it is in it ſelf *abſurd* ſo to underſta
them. 2. Becauſe they cannot be ſo underſto
without contradicting the Scriptures.

1. Becauſe it is in itſelf abſurd ſo to underſta
them. The Reaſon is, becauſe theſe expreſſio
of *being Regenerated*, i. e. *Born again*, and *be*
Created, do properly note *divers* things, and
our Author will confeſs that the *ſame* thing is
be underſtood by them, when they are uſed to e
preſs the ſtate of a man qualified for the Kingdo
of Heaven, or to note the Cauſes of that ſtat
wherefore to ſay alſo that they are properly to
underſtood, is to ſay that the *ſame* thing is to
underſtood by them, and *not the ſame*. That th
properly note divers things is plain, for *to be Bo*
is one thing, *to be Created* is another. *Adam*
being *Created* could not properly be ſaid to
Born, nor when an Infant is Born, can it be p
perly ſaid to be Created. Therefore to Cre
and Regenerate, and to be Created and Regene
ted, cannot properly be underſtood, when they
uſed to expreſs the ſame thing, (as by all th
are confeſſed to do in the caſe before us) becau
properly they do not ſignifie *one* and the *ſame*, b
divers things.

This will farther appear, if we conſider wh
other expreſſions the Scripture uſeth to note o
being Regenerated and Created anew. It is call
our being *Drawn to Chriſt*, Joh. 6. 44. and o
being *Awakened*, 1 Cor. 15. 34. and our bei
raiſed from the dead, Col. 3. 1. Epheſ. 2. 1. No
by the ſame reaſon, as we ſhall ſee afterwards, th
being Regenerated, and Created, and having
new Heart, and a new Spirit and Underſtandi
muſt be properly underſtood, all thoſe other e
preſſio

preſſions muſt be properly underſtood too: and then what monſtrous abſurdities do we charge upon the Scripture? For no man can properly be ſaid to be *raiſed from the Dead*, that was not *created* before. How can it then be properly ſaid, that a man is raiſed from the dead, and created by the ſame act? No man can be ſaid properly to be *awakened*, who is not *alive*. How then is it poſſible that to *give life* and to *awaken* ſhould be the ſame thing in the Literal ſence of thoſe words? Or how can all theſe things be properly *drawing*, which in the Literal ſence is not akin to any of them? But now, according to a figurative uſe of theſe expreſſions, they may be all uſed to expreſs the ſame thing, without any abſurdity at all, as any man may ſee that underſtands what is meant by them, and which I ſhall ere-long endeavour to explain.

Wherefore to retort the *Doctor*'s charge upon himſelf, which he hath laid againſt thoſe who contend that theſe are *Metaphorical* expreſſions; *If it* P. 175. *be ſo*, that they are, as he ſaith, proper expreſſions, *then our Lord Jeſus was ſo far from bringing the Doctrine of Regeneration to more light, by what he teacheth concerning it, that he caſt it thereby into more obſcurity and darkneſs, than ever it was delivered in before.* And again, if all theſe *expreſſions* are properly *to be underſtood, the Scriptures muſt be granted to be obſcure, beyond thoſe of any other Writers whatſoever*, always excepting our *Author*'s upon this ſubject.

2. Theſe expreſſions cannot be literally underſtood without contradicting the Scriptures; which I thus prove. If he that is regenerated be a *new creature* in the literal ſence, and hath properly

a *new nature*; then there muſt either be a removal of the *former Nature*, and an introduction of a new one in the room of it; or elſe the addition of a new Nature to the former. But to affirm either of theſe things to be true in the proper ſence, is to contradict the Scriptures.

That the former Nature is properly renewed, and another introduced into the room of it, is contrary, 1. To thoſe Texts which clearly affirm that the ſame perſons who are now regenerate, were once unregenerate; as when St. *Paul* ſaith, *Such were ſome of you; but ye are waſhed, but ye are ſanctified*, &c. 1 *Cor.* 6. 11. that is, they were the ſame perſons, though now regenerate. But if in Regeneration, literally and properly, one nature is taken away, and another given; Regeneration cannot be ſaid to be a change of the ſame man, but the *Annihilation* of one man, and the *Creation* of another: for to take away one Nature, and to give another; to take away one Underſtanding and Will, and to put in another, is properly to put one Soul into the Body, after the deſtruction of another. 2. 'Tis contrary to thoſe Scriptures which ſuppoſe ſin to remain in the Regenerate; as when St. *James* ſaith, *In many things we offend all*, James 3. 2. And then they are much miſtaken who tell us, that thoſe words in *Rom.* 7. 14. *But I am carnal, ſold under ſin*, to be ſpoken in the perſon of a regenerate man. For ſuppoſing the old Nature to be taken away, which is the onely Nature wherein there is a *principle of ſin*, and the new Nature given, which is the Divine Nature, it is impoſſible that Corruption and Sin ſhould remain behinde; for there is no *principle* from whence it ſhould proceed. None in the *new* Nature; for that is the *Divine* Nature:

ture : None in the *old* ; for that is *taken away*.

But *this* seems not to be the notion in which the Doctor owns the Literal sence ; but those passages of his which we have already noted, would incline a man to believe that he favours the *other*, viz. that Regeneration doth signifie the addition of a new Nature to the old : For the new Creature, according to him, *hath a being and subsistence of its own in the Soul*, and *it is superinduced into the essential faculties of the Soul.* So that our former Souls do remain still ; and if the new creature be literally to be understood, then, according to our Author, there is a new creature added to the old. And indeed this is clearly the consequence of his arguing : For when he undertakes to explain that Text of St. *Paul*, 2 Cor. 5. 17. *If any man be in Christ he is a new creature*, he tells us that *the new creature* (which he that *is in Christ* is) *hath a being and subsistence of its own in the Soul, and is superinduced*, &c. wherefore, 1. The former creature remains, *i. e.* the essential faculties of the Soul : and 2. The new creature is a creature or being properly distinct from the essential faculties of the Soul, *i. e.* from the former creature. Wherefore the Regenerate man is properly two creatures ; he is the old creature, because the *essential faculties of his Soul* remain ; he is the new creature, as the Apostle himself saith, *i. e.* according to the Doctor's explication, a creature that is *superinduced into* the old, and hath *a being and subsistence of its own.* Now besides the absurdity of making a regenerate man to be two creatures properly distinct from one another, the *Old*, and the *New* ; the literal sence this way clearly contradicts what the Scripture saith concerning the state of Regeneration ; (which is P. 183.

the thing I am concerned to prove:) for the Scripture makes the ſtate of Regeneration to consist in having *the Heart of ſtone taken away*, as well as *the Heart of fleſh given*; in *putting off the Old man* as well as *in putting on the New*; and when St. *Paul* ſaith, *He that is in Chriſt is a new creature*, we are not to underſtand that he is the old creature too: for he tells us *all old things are paſs'd away, and all things are become new.* Now thus I argue: If theſe expreſſions are to be underſtood literally, then it is literally true, that the old man the old creature is put off, *&c.* as well as the new man put on; and therefore it is contrary to Scripture to affirm Regeneration to conſiſt in the *addition* of a new creature, literally underſtood, to the old.

Laſtly, ſince the Scripture doth expreſs the ſtate of Regeneration by phraſes, which literally and properly taken, do *ſome* of them ſignifie the *addition* of a new Nature to the old, and others the *removal* of the old Nature, with a *ſubſtitution* of the new; it is impoſſible that the literal and proper ſence ſhould be intended.

Thus I have proved the literal ſence of theſe expreſſions to be inconſiſtent with the Scriptures: and having before proved the abſurd conſequences, which underſtanding them in this manner is chargeable with, I hope it is ſufficiently proved, that they are not ſo to be underſtood; which was the firſt thing to be done.

The conſequence of what hath been ſaid is clear, that if they are not to be underſtood *literally* and *properly*, then are they to be underſtood *figuratively* and *metaphorically*; and nothing can be

be reaſonably deſired for the farther clearing of this point, but to anſwer our Author's arguments againſt it; which was the ſecond thing propoſed.

SECT. 3.

All that he ſaith to the contrary, which can pretend to be arguing, we have *Sect.* 7. where his Arguments againſt the Metaphorical uſe of theſe expreſſions are two; (though they are there jumbled together by him without any diſtinction) whereof one lies againſt affirming *Regeneration* to be a *metaphorical* expreſſion, or rather ſuch an expreſſion, of what, he ſaith, his Adverſaries underſtand by it: the other lies againſt the ſuppoſition of any metaphorical expreſſions whatſoever whereby the Scripture is ſaid to repreſent the work of God's Spirit upon the Souls of men. p. 175.

The former Argument is to this purpoſe: *If Regeneration be no more than a metaphorical expreſſion of amendment of Life according to the rules of the Scripture, then our Saviour propoſed unto* Nicodemus *a thing which he knew perfectly well before, onely under a new name and notion which he had never heard of before, ſo to take an advantage of charging him of being ignorant of what indeed he full well knew and underſtood:* But this he ſaith is a *blaſphemous imagination*; therefore *Regeneration* is no metaphorical expreſſion of, *&c.*

The latter Argument (if you will be ſo civil as to call it an Argument) is deſigned againſt the *Opinion* that the Scripture uſeth any Metaphors at all in this matter. For thus he concludes;

cludes; *Some judge the things of the Gospel to be deep and mysterious, the words and expressions of it to be plain and proper. Others think the words and expressions of it to be mystical and figurative, but the things intended to be ordinary, and obvious to the Natural Reason of every man.* Now that which he thinks, is, that the things are mysterious, and the words proper. His Argument to prove this is contained in these passages. *If there be not a secret mysterious work of the Spirit of God upon the Souls of men intended in the Writings of the New Testament, they must be granted to be obscure, beyond those of all other Writers whatsoever. —— If they are the Writings of God, the things intended in them are clearly and properly expressed; The difficulties which seem to be in them, arising from the mysterious nature of the things themselves contained in them, and the weakness of our minds in apprehending such things, and not from any obscurity or intricacy in the declaration of them.* Therefore *some* do well to *judge the things of the Gospel to be deep and mysterious, and the words of it to be plain and proper.* If there be any coherence in this Arguing, I think it would be this: If the Work be a mysterious Work of the Spirit upon the Souls of men intended in the Scripture, then the words and expressions of the Gospel concerning it, are plain and proper; and such a mysterious work there is, otherwise the Scriptures are obscure beyond all other Writings, because the words of the Gospel are proper expressions of such a mysterious work. I begin with this latter Argument.

First of all let us consider the Doctor's *Conclusion*, that we may afterwards see whether it is to be found in the Premises. If he concludes any thing against his Adversaries, he concludes that the Scripture hath used *no Metaphorical* expressions

of the *things of the Goſpel.* For he ſaith, *Here-indeed conſiſts the main controverſie whereunto things with the moſt are reduced*, viz. that he and his friends judge the things of the Goſpel to be *myſte-rious*, and the words and expreſſions *proper*; that *ALL* the words and expreſſions of it. For he concludes only that ſome, or the greater part of them are proper and not figurative expreſſions, he concludes what none of his Adverſaries deny; and unleſs he concludes univerſally, he proves no-thing. Now by the way I ſhall convince our Au-thor, that he hath concluded amiſs for himſelf, by putting him in minde, that he elſewhere acknow-ledgeth that very *thing of the Goſpel*, which is the ſubject of our Debate, to be in the Scripture *Me-taphorically* expreſt. The work of the Spirit is ex-preſt there by *Quickning from Death to Life*, it is alſo expreſt by *Turning from Darkneſs to Light.* Now as to the latter, our Authors words are theſe: *The term of Darkneſs in this caſe is Metaphorical, and bor-rowed from that which is Natural.* P. 207. As to the for-mer, theſe: *There is in men a ſpiritual death, called Jo-Metaphorically, from the Analogie and proportion that it bears to Death Natural.* P. 239. Let us ſee whether the Doctor's Argument will not *Unmetaphor* theſe ex-preſſions again. *If there be a ſecret myſterious work of the Spirit intended in theſe expreſſions, then they are not Metaphorical; if no ſuch work be intended by them, then are the Scriptures obſcure, beyond all other Writers.* If he can anſwer his Argument for himſelf, he can Anſwer it for us too, and then *Regeneration* in par-ticular will prove a Metaphorical expreſſion; for if *Death* be ſo, then *Life* is ſo too, and being Born into that Life, will unavoidably be ſo likewiſe. *Some* of the expreſſions of the Goſpel concerning theſe matters, the Doctor allows to be Metapho-rical; ſo that the controverſie we have with him,

one

one would think should be, whether there be no more Metaphors than he allows; not as he pretends here, whether there be any Metaphors at all. But since he will have it so, he must not say hereafter that he intended only to prove all the expressions of the Gospel were not Metaphorical, since his Argument concludes that they are all proper, if it concludes any thing. That *most* of them are *proper* we grant: and 'tis well, that it stands not in need of being proved by him; for his untoward way of proving, would tempt a man to suspect the *plain truth he* meddles withal, if he had not better Reasons of his own. For,

Secondly, What consequence is there in this arguing: If there be a secret mysterious work of the Spirit upon the Souls of men intended in the Scriptures, then are all the expressions of the Gospel concerning it *plain* and *proper*, otherwise the Scripture is obscure? For (1.) *None* of the expressions of it might have been *proper*, and yet *some* of them *plain*, and then the Scripture would not have been obscure in that thing; for a Figurative expression may be plain enough to be understood by a man of common sense. Sure our Author will grant, that saying of our Saviour, *This is my body*, to be *figurative*; and I hope he will not deny it to be *plain*, because it is figurative. So that his Argument, by which he concludes *all* the expressions of the Scripture, concerning this mysterious work to be proper, doth not prove that *any one* is so. (2.) If some of the expressions be both *plain* and *proper*, and others *figurative*, some whereof are more and some *less* plain, as the truth is; and if those which are *not so plain*, may be understood by the help of *plainer*; then may this *secret mysterious work* be sufficiently understood, by the expressions of

in the Scripture, and conſequently the Scripture far from being the obſcureſt Book in the world, becauſe all the expreſſions of it are not to be taken properly and literally. But it ſeems our Author hath an opinion by himſelf, that no Writer *in the world* ever uſed the liberty of Metaphorical expreſſions.

Thirdly, his way of proving that there is ſuch a myſterious work, is a mere begging of the Queſtion. This we ſhall ſee by conſidering what he muſt mean by a *ſecret myſterious work*, viz. ſuch a work of the Spirit, as is properly expreſt by *Regenerating*, *Creating*, *Quickning*, and *Drawing* the Soul of a man; and this I grant to be *a very myſterious work*, if theſe be all *proper* expreſſions of it. Now he proves there is ſuch a work, by this Argument, That otherwiſe the Scriptures are obſcure. Why ſo? Becauſe they are obſcure if theſe be not proper expreſſions of the work of the Spirit; ſo that he proves there is a myſterious work, *i. e.* a work properly expreſſed by *Regeneration*, *Creation*, &c. by this Argument, that theſe are proper expreſſions of ſuch a work; which is to prove a thing by it ſelf: And he proves alſo that theſe are proper expreſſions, becauſe there is ſuch a myſterious work, that is, a work properly expreſſed by them; which is to beg the Queſtion. So that if you will grant the Doctor, that they are *proper expreſſions*, he can then prove there is a *work properly expreſſed by them*; or if you will grant there is *ſuch a work* he can prove thoſe to be *proper expreſſions*.

And now I underſtand the Doctor, when he ſaies, *The difficulties which ſeem to be in theſe things, ariſe from their myſterious Nature, and not from any obſcurity in the declaration of them*; and I am fully of

of his minde: for if any one tells me that a Bo dy may be greater than it ſelf, and leſſer than ſelf, and that *Tranſubſtantiation* may be true Doctrine; or that a man may be properly *Regene rated, Created, Quickned, Drawn, and Awakened* at once; I grant he does not *obſcurely declare* his minde to me, and that I finde *no difficulty to underſtand* the meaning of his words: But the only *difficulty which ſeems to be in theſe things*, ariſes from the *myſterious nature*, or rather the nonſenſe *of the things themſelves contained* under theſe plain expreſſions; for the more plain any nonſence is, the more eaſily it is underſtood to be ſo.

This I think is a ſufficient anſwer to that ſlender proof, which the Doctor brings for the judgment of his Party, concerning the propriety of theſe Scripture-expreſſions; but it will not be amiſs to conſider how he repreſents the judgment of thoſe *others* whom he ſpeaks of. For ſaith,

SECT. 4.

Others think the words and expreſſions of it to be myſtical and figurative; but the things intended to be ordinary and obvious to the natural Reaſon of every man. So that if the Doctor may be believed, there are ſome who think the effects of the holy Spirit upon our Hearts are not expreſſed by any proper words at all in the Scriptures; but, as
P. 183. ſaith, *they turn all Scripture-expreſſions of ſpiritual things into Metaphors.* If any ſuch ſenſleſs perſons there be, they are, I thould think, moſt likely to be found among thoſe that ſeparate from the Church of *England*; for many of their

thers, if we may judge of their Sermons by their Books, do ſo train them up to Metaphorical talking, that ſome of them may poſſibly believe the Scripture affords little or nothing elſe. But as for thoſe who think the things intended by *theſe expreſſions*, ſuppoſe the aſſiſtances of the Divine Spirit, are ordinary and obvious to the natural Reaſon of every man; I never heard there were any ſuch before, if by *obvious* the Doctor means *diſcoverable by mere natural Reaſon*; for the knowledge of theſe things is by all granted to depend on divine Revelation. But being *revealed*, I would fain know what *reaſon* we are to underſtand them withal beſides our *natural Reaſon*. But if by *ordinary* and *obvious*, he means *plain* and *intelligible* by an *ordinary* capacity, I am one of thoſe who think *the things* of the Goſpel, whereof we are ſpeaking, to be ordinary and obvious: and that they are not the *leſs*, but the *more excellent* for being ſo, our Author muſt grant, unleſs he will revoke his Argument, that the expreſſions of theſe things are not Metaphorical, taken from hence, that otherwiſe the Goſpel is *dark* and *unintelligible*. So that we are both agreed in words at leaſt, that Perſpicuity and Intelligibleneſs is an excellent thing.

But the truth is, he and his Party have a notion of *Intelligibleneſs* and *Perſpicuity* by themſelves, as any one would gueſs by their Writings. For Example, the Doctor here tells us, that *if the Goſpel intends nothing but moral Duties, and their obſervance in its Doctrine of Regeneration, then it is dark and unintelligible*. Now this is very ſtrange; for if (as it is confeſſed on all hands) moral Duties are eaſily intelligible, and if the Scripture intends no more by the *Doctrine of Regeneration* than the

perfor-

performance of moral Duties, then is the Scripture very intelligible in the point of Regeneration: For that which is the meaning and intendment of the Scripture therein (which the practice of moral Virtue is at preſent ſuppoſed to be) is very plain and intelligible; therefore ſay the Goſpel in this matter muſt be ſo too, in the judgement of all men but thoſe who have been ſo long uſed to nonſence, that they reckon nothing *intelligible* but what they do *not* underſtand, and nothing *unintelligible* but what they *do*.

Poſſibly the Doctor will grant, that upon this Suppoſition, the Goſpel is intelligible, to thoſe who do underſtand this to be the meaning of *Regeneration*; but he will pretend that it is *unintelligible* how theſe expreſſions of being *regenerate* and *created*, &c. ſhould be Metaphorical expreſſions of being good and vertuous Chriſtians. Some ſuch thing he intimates within a few Lines after, in theſe words: *Others judge that under the grandeur of words and Hyperbolical expreſſions, things of a meaner and lower ſence are intended, and to be underſtood.* So that our Author ſeems unable to underſtand how ſuch *grand* and *lofty* Phraſes, as being *Regenerated*, *Created*, *and Quickened from death*, ſhould come to ſignifie ſuch a creeping attainment as that of being truely good and vertuous. Alas! to love the Lord our God with all our hearts, and our Neighbour as our ſelves; to follow the example of our Bleſſed Saviour, and to obey the Commands of the Goſpel upright and univerſally, theſe are but *things of a meaner and lower ſence*; and 'tis unintelligible how they ſhould be *intended by the grandeur of ſuch Hyperbolical expreſſions*, as Regeneration, and the new Creation are.

Tell us then, I pray, what be thoſe things of a *nobler* and *loftier ſence* than theſe, which muſt be underſtood by theſe *grand* expreſſions. Forſooth, we are to underſtand the proper and literal ſignifications of theſe expreſſions, *viz.* that men are properly created, born again, and raiſed from the dead, when they are qualified for the Kingdom of Heaven. Theſe indeed are *lofty* things; but ſo unfit are they to be underſtood by thoſe expreſſions, that they cannot be underſtood at all; and that we are not ſo to underſtand thoſe Phraſes, our Author hath implicitely confeſſed but two lines before, where he ſaith, that *all things are ſo expreſſed in the Scriptures with a condeſcention to our capacity, ſo as that there is ſtill an inexpreſſible grandeur in many of them beyond our comprehenſion.* Now if the *myſtery* of that work of the Spirit upon our Hearts, whereby we are fitted for Heaven, be *ſo* expreſſed by theſe Phraſes, then let him mark what follows, *viz.*

1. That we are not required to underſtand theſe Phraſes in their proper meaning: for as I have ſhewn, it is impoſſible they ſhould be *ſo* underſtood, with the leaſt congruity; therefore if the Scripture in any meaſure *condeſcends to our capacity* in uſing thoſe expreſſions, the literal ſence of them is not intended.

2. When the Scripture is ſaid to condeſcend to our capacity, it is always by the uſe of Metaphors; thus God is ſaid to have *Hands* and *Eyes*, and this *with condeſcention to our capacity*; but ſure you will not ſay that we are to underſtand theſe expreſſions properly, but that by the *Hands* of God we are to underſtand his *power*, and by his *Eyes* his *knowledge*. Now if the Scripture con-

deſcends to our capacity in repreſenting the m
tioned effects of God's Spirit, by *Regenerat*
Creation, &c. then by the ſame reaſon theſe are
taphorial expreſſions too, by the uſing of w
for the expreſſing of thoſe effects, the Scrip
condeſcends to our capacity.

Laſtly, he ſaith that there is ſtill in theſe thi
an inexpreſſible grandeur beyond our comprehe
If the grandeur of theſe things be *expreſſed* b
grandeur of words proper to the things,
grandeur of theſe things is not *inexpreſſible*, a
ſaith it is. The proper meaning alſo of b
born and *raiſed from the dead*, he clearly com
hends, I ſuppoſe; how happens it then that
things properly meant by theſe words are bey
his comprehenſion? That it is *beyond his com*
henſion or any mans elſe, that the ſame pe
ſhould in the proper ſence be *Born*, *Created*,
Raiſed from the *dead*, all at once, I do not qu
on, ſince it is ſufficiently *incomprehenſible* that con
dictions may be true. But then they are
contradictions implied in the proper acceptat
of theſe Phraſes in our preſent caſe, which m
the things incomprehenſible: for ſet the con
dictions aſide, and you cannot deny the pro
meaning of thoſe words to be beyond your co
prehenſion; *i. e.* you could as well comprehe
what it is for the ſame man to be properly Bo
Created, Quickned, Awakened, by the ſame
merical Act, as what it is for the ſame man to
firſt *Created*, then *Born*, then *Quickned*, and
like. So that if our Author had marked
true reaſon, why he might lawfully affirm
thing ſuppoſed to be properly expreſs'd by th
phraſes, to be *beyond his comprehenſion*, he wo
have confeſſed it to be the *contradictions* impl

in the ſuppoſition, that thoſe phraſes do properly expreſs *it*. Had he therefore conſidered his own words, he had preſently ſeen that his *ſublime* nonſence is none of thoſe *loftier things* that are to be underſtood by Regeneration.

I have been the longer in confuting this pretence of *theſe men*, that theſe Scripture-phraſes are properly to be underſtood; becauſe it is the foundation of thoſe wilde Doctrines concerning *Grace*, and the *Operations* of the *Holy Spirit*, and the *manner* of *Converſion*, and the *nature* of *Holineſs*, which they have introduced into Divinity. Were it not for their amuſing the people with ſuch diſcourſes about *Regeneration*, and the *New Creature*, as if they were literally to be underſtood; it were as unlikely for them to perſwade the meaneſt of their Hearers That no man can be converted till it is impoſſible for him to hinder it, That converſion is wrought in a moment, That before that moment comes the very beſt actions of men are ſins, as it would be that the *Romaniſts* ſhould cheat ſo many ignorant ſouls into the belief of *Tranſubſtantiation*, had they not a weak pretence for that Doctrine, from the ſound of thoſe words *This is my Body*, which they contend are literally and not figuratively to be underſtood.

The people of both theſe parties are to be pitied, ſince they equally ſurrender up their underſtandings to their Guides, and receive their interpretations of Scripture without examining them. And then, out of reverence to the Scriptures themſelves, which ſay *This is my Body*, and that we are *Born again*, and *Created*, and *Quickened*, &c. they come to believe nonſence, *i.e.* that theſe expreſſions are to be underſtood in their proper ſence,

as their *Maſters* teach them. But how they them ſelves can be excuſed, ſince I fear they cannot b be aware of the diſhonour that is done to t Scriptures, and the miſchief which may happ to the Souls of men by ſuch an abſurd uſe Scripture-metaphors as that, I cannot underſtan Some of them I think may take Sanctuary in th *Ignorance*, which will I hope make ſome abat ment for the miſtakes of the people; but as f the reſt, they would do well to conſider tho dreadful words of our Lord, *Luke* 17. 1, 2. *impoſſible but that offences will come; but wo him through whom they come. It were better for that a mill-ſtone were hanged about his neck, and caſt into the ſea, than that he ſhould offend one of th little ones.*

SECT. 5.

I ſhould come next to conſider that Argume of the Doctor, which lies particularly againſt t ſuppoſal of *Regeneration* to be a Metaphorical e preſſion of *reformation of Life* according to t Scriptures, which he takes to be his *Adverſa* notion of Regeneration; But it is fit their noti ſhould be better underſtood than as 'tis lamely r preſented by him. Wherefore my next buſine ſhall be to ſtate what I conceive to be the tr meaning of Regeneration; which being don I promiſe the Doctor not to forget his Objectio againſt it.

The meaning of *being Regenerate* or *born agai* will be fully known, if we know what it ſigni fies as a *State*, and what as an *Effect*. I ſhall fir conſider what is the meaning of *being Regenera*

as that Phraſe implies the *ſtate* or *condition* of that man who is ſaid to be Regenerate; and then I ſhall offer thoſe reaſons which make it evident, that that meaning is fit to be expreſſed by this *Metaphor.*

1. As Regeneration denotes a *State*, I affirm, that to be regenerate or born again, ſignifies in its utmoſt meaning *to become a ſincere Proſelyte*, or *Diſciple of our Lord Jeſus.* I ſhall firſt briefly ſhew what I mean by a ſincere Diſciple of *Chriſt.* Secondly, I ſhall prove that to be the meaning of a regenerate ſtate.

To be a ſincere Diſciple of Jeſus, conſiſts in theſe two things. 1. In being *baptized*, as our Saviour requires. 2. In making good the profeſſion of Baptiſm, which is to *believe in Chriſt*, and *to obey his Commands.* This is clearly anſwerable to that Rule which our Bleſſed Saviour gave to his Apoſtles, according to which they were to make men his Diſciples: *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt*; i. e. admitting them by Baptiſm into the Church, and thereby engaging them to believe, and to profeſs their Faith in the *Father*, *Son*, and *Holy Ghoſt*, and of that Doctrine to which they have *born record. Teaching them to obſerve all things whatſoever I have commanded you*, i. e. and by the ſame Baptiſm engaging them to obey all my Commands. That therefore which makes us ſincere Diſciples, is thus to believe, and obey, as we are by Baptiſm engaged to do.

Now becauſe to obey the Commands of *Chriſt*, whatever we loſe or ſuffer by it, is the cleareſt

proof we can give to our ſelves or others, that we own him in good earneſt to be our *Lord* and *Maſter*, and that we do heartily believe him to be the *Son of God*; therefore we finde that our Saviour ſpeaks of this obedience to him, as if it were the onely thing in which our being his true Diſciples did conſiſt. Thus *Joh.* 15. 8. *Herein is my Father glorified, that ye bear much fruit*, that ye be fruitful in Piety and good works, *ſo ſhall ye be my Diſciples.* The ſame thing is affirmed of obedience to one, but that a very remarkable Precept of our Saviour, *Joh.* 13. 34. *A new commandment I give unto you, that ye love one another as I have loved you. By this ſhall all men know that ye are my diſciples, if you have love one to another*, i. e. ſuch love as *Chriſt* had to us.

Now we are not to think that this *laſt* ſaying of our Saviour concerning that *one inſtance* of obedience to him, or that the *former* concerning obedience in *general*, do exclude either *the one* obedience to the reſt of his Laws, or the *other* believing him to be *the Son of God*, from being neceſſary to make us his true Diſciples. But that by ſuch a high act of Vertue, as to love the Brethren as *Chriſt* loved us, it may ſtrongly be concluded that we will not ſtick at any thing he requires of us, and that our yielding a ſincere obedience to all his Commands, does clearly ſuppoſe that we believe him to be the Son of God, and all his Promiſes to be true. Hence our Saviour does not admit that we can be his Diſciples, if we do not entirely ſubmit our ſelves to him. *If any man come to me, and hate not his Father*, &c. *and his own life alſo, he cannot be my Diſciple*; i. e. unleſs he loves God, and Truth, and Goodneſs ſo much more than all his worldly Intereſts, even his Life

it ſelf, that he may be ſaid to hate theſe things when his love to them is compared with his love to *Chriſt*, he cannot be a Diſciple of Chriſt: He cannot be ſo, if he be not willing to part with all earthly things in obedience to *Chriſt*. The meaning is, he cannot be *a ſincere Diſciple*, he cannot anſwer the profeſſion of Baptiſm, while it is thus with him. Thus are we taught to interpret thoſe words by our Saviour himſelf in another place, *If ye continue in my word*, to do according to it, whatever betides you for ſo doing in this world, *then are ye my Diſciples indeed*, St. *John* 8. 31. So that the beſt notion we can frame of a true Diſciple of *Chriſt*, and to that which we are guided by *Chriſt* himſelf, is this, that he is one who doth ſo firmly believe that *Jeſus* is *the Son of God*, and that all his promiſes are true, as to love God above all things, and yield an hearty obedience to all the Commands of *Chriſt*. Now

Secondly, I am to prove, that the ſtate of Regeneration means no more than to become ſuch a Diſciple of *Chriſt* as I have deſcribed; and my firſt Argument is this.

1. It is acknowledged, that unleſs we be Regenerate, we *cannot* ſee the Kingdom of God; and withal, that if we be Regenerate, we have thereby all that is *neceſſary* to qualifie us for his Kingdom. It is, I think, likewiſe a knowledged, that it is equally *neceſſary* and *ſufficient* for that end, that we be the ſincere Diſciples of *Chriſt*. Let theſe things be granted, and I am much miſtaken, if it doth not follow, that to be Regenerate, and to be a ſincere Diſciple of *Chriſt*, are the ſame thing. If the latter be not readily granted, it is clearly proved from all thoſe Scriptures which

ſuppoſe Faith and Obedience to be neceſſary and ſufficient qualifications for eternal Happineſs, ſuch as theſe: *He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. Chriſt is the Author of Salvation to them that obey him. He that believeth on the Son, hath everlaſting life; and he that believeth not on the Son, ſhall not ſee life, but the wrath of God abideth on him. Bleſſed are the pure in heart, for they ſhall ſee God. Without holineſs no man ſhall ſee the Lord. No unrighteous perſon ſhall enter into the Kingdom of Heaven. The righteous ſhall go into life eternal.* And who is righteous? *He that doth righteouſneſs is righteous. Whoſoever heareth theſe ſayings of mine, and doeth them, I will,* &c. Matth. 7. 24. Thus *coming to Chriſt* is ſometimes affirmed to be the condition of *having life* by him; and then by coming to *Chriſt*, nothing can be meant, but being his true *Diſciple*, which in alluſion to the Jewiſh *Proſelytiſm* is called *coming* to him. *I am the bread of life*, ſaith our Saviour; *he that cometh to me*, i. e. is my Diſciple, *ſhall never hunger; and he that believeth on me ſhall never thirſt. Him that cometh to me I will in no wiſe caſt out.*

Now is there any thing plainer in the Book of God, than that to be a ſincere Diſciple of *Chriſt*, *i. e.* to believe in him, ſo as to love him and obey his Commands, is that ſtate or condition of a man, whereby he is, and onely is qualified for the Kingdom of Heaven? And if that be true, it follows by undeniable conſequence, that Regeneration, and all thoſe other Metaphors which expreſs the ſtate of a man qualified for eternal happineſs, do ſignifie nothing elſe but his being ſuch a Diſciple of *Chriſt*, as to believe in him, to love him, and obey him. For if Regeneration ſignifies

fies any other ſtate, then *firſt*, to believe in *Chriſt*, and to obey his Goſpel, is not a *ſufficient* Qualification for pardon of ſin, and eternal happineſs, contrary to all thoſe clear Texts now mentioned; for beſides this, that other ſtate ſuppoſed to be meant by Regeneration would be *neceſſary*. And then *ſecondly*, (which is equally contrary to the Scripture) Faith and Obedience would not be ſo much as *neceſſary* to qualifie us for Salvation, ſince that other ſtate, ſuppoſed to be meant by Regeneration, would be *ſufficient* without them.

2. The ſtate of a regenerate man is by St. *John* explained to be that of being ſuch a Diſciple of *Chriſt* as we have deſcribed. Thus he tells us, 1 *Joh.* 5. 4, 5. *Whatſoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God?* Here we have the full character of a true Diſciple of *Chriſt*, viz. one who ſo believes that *Jeſus* is the Son of God, that his Faith prevails againſt all worldly temptations, *the luſt of the Fleſh, the luſt of the Eye, and the pride of Life*, and who therefore keeps the Commandments of God, not reckoning them to be grievous. For this is the reaſon given by St. *John*, why he that loves God keeps his Commandments; becauſe he that is *born of God* overcometh the world. Thus alſo, *verſ.* 1. *Whoever believeth that Jeſus is the Chriſt, is born of God.* This is the ſtate of Regeneration, to believe that *Jeſus* is the *Chriſt*, with ſuch a faith as implies obedience; which is afterwards expreſly added in thoſe terms of *keeping Gods Commandments*, and *overcoming the world*. Again, *Chap.* 2. 29. *If ye know that he is righteous, ye know that every one that doth*

doth righteouſneſs is born of him. And in the ne
Chapter, *verſ.* 9. we finde that every one that
born of him doth righteouſneſs. *Whoſoever is b*
of God doth not commit ſin; for his ſeed remain
in him, and he cannot ſin, becauſe he is born of G
i. e. ſuch is the ſtate and temper of his Mind
ſuch is the diſpoſition of his Will and Affection
that he doth not ſin; but his Life is agreeable
the Laws of God, *for his ſeed remaineth in hi*
for the Word of God, that divine Seed (ſo c
led, *Matth.* 13. 19. 1 *Pet.* 1.) hath wrought
due and proper effects upon his Soul by its p
cepts and motives; for where this ſeed is receiv
into a good and honeſt heart, it will grow in
good fruits, and be an effectual principle of ob
dience, and a holy life. Wherefore the Apoſ
addes, *and he cannot ſin*; i. e. it is not onely tr
of him that he abſtains from ſin, but it is contra
ry to the *genius* and the ſenſe of his ſoul to ſin.
is not the conſideration of worldly Intereſts; it
not the want of Temptation and Opportunit
that keeps him at any time from offending Go
ſo much as the ſenſe of his duty to God, his lo
of Virtue, and the conformity of his Minde
the Laws of God; which ſo long as they conti
nue, are principles which will carry a man throu
the whole Circle of holineſs and vertue. Th
we uſe to ſay of a meek-ſpirited man, that he ca
not be furious; and of an honeſt man, that he ca
not deceive; and of a generous man, that he ca
not do a baſe or unworthy action. By whi
words we do not mean that it is *abſolutely*, b
morally impoſſible that he ſhould, it being direc
contrary to the frame and the temper of his mi
ſo to do. And ſuch is the ſtate of him who
born of God; and it is well expreſſed in tho
words of *Joſeph*, *How can I do this great wick*
n

ſs, and ſin againſt God? He cannot ſin; *i. e.* the reaſon why he doth not ſin, is becauſe it is abominable to him ſo to do, and repugnant to the bent and inclination of his nature; which being Holy and Divine, will therefore produce a correſpondent, *i. e.* a godly and vertuous Life.

So apparently falſe is that Doctrine, that although a man, who hath been once regenerated, fall into foul and abominable offences, yet the *Seed* of *God*, and the *Root of the Matter*, and true Grace remains in him ſtill: For the Apoſtle ſaith, *He that is born of God ſinneth not, becauſe the ſeed of God remaineth in him; and he cannot ſin, becauſe he is born of God.* How ſhould this be a reaſon why he *cannot* ſin, *viz.* that *the Seed of God remains in him*, that he is *born of God*, if he may be guilty of notorious and wilful ſins, and yet that Seed remain, and he be regenerate ſtill?

Thus have I proved out of the holy Scripture, that by a ſtate of Regeneration, the Scripture means no more than being a ſincere Diſciple and Follower of our Lord *Jeſus.*

SECT. 6.

I muſt now tell Dr. *Owen* that he hath not done fairly, to repreſent the opinion of his Adverſaries, concerning the ſtate of Regeneration, as if they believed it conſiſted onely in a *Reformation of Life*, excluding a real change in the Soul. And this is the beſt artifice he hath wherewith to delude his Reader into an ill opinion of them, *viz.* to ſtate their opinions falſly, and then to faſten odious names upon them, as he doth frequently in his Book.

Thus

Thus he tells us, *We*, meaning himſelf and his Followers, *ſay and believe that Regeneration doth conſiſt in* Spirituali Renovatione Naturæ, *a Spiritual Renovation of our Nature: Our modern Socinians, that it doth ſo in* Morali Reformatione Vitæ, *a moral Reformation of Life.* What other *Socinians* our Author hath found out, beſides the *modern*, I know not: but here he calumniates us and the *Socinians* too. Though the *Socinians* deſerve rebuke, yet they are to have their due given them; for not onely we who are no *Socinians* but thoſe that are, do acknowledge the ſtate of a regenerate man to conſiſt *in the ſpiritual renovation of his Nature.*

Whereas therefore he tells us, *If they will grant that this moral reformation of Life, doth proceed from a ſpiritual renovation of our Nature, this difference will be at an end*; I anſwer him, that *this difference is at an end* before 'tis begun. For we have always granted it; and as I ſhall ſhew him preſently, he knew it too: Onely our Author was willing to impoſe the fallacy of *Non cauſa pro cauſa* upon his *Readers*: and to gain the better opinion of his endeavours in this Chapter, he would make them believe that his deſigne is indeed to prove that there is a change of the Heart as well as of the Life in a regenerate man. Now this is not the thing he had to prove againſt us, however he ſhifts the Queſtion here, *that* (to uſe his
P. 183. own words) *he might take an opportunity to rail at others for want of better advantage.* His buſineſs was to prove that *Regeneration* and the *new Creation* are to be underſtood properly; and (as he knows) a foundation was hereby to be laid of affirming that we cannot be regenerated without the interpoſal of an *irreſiſtible power*, like to that

that whereby the world was made, and the dead ſhall be raiſed. Here lies the difference between him and us, not whether Regeneration implies a change of the Soul as well as of the Life. And this he confeſſeth himſelf in the very next Page, *Sect.* 20. where he ſaith, *Some ſay a new Creature is no more but a changed man; it is true: but then this change is internal alſo; yes, in the Purpoſes, Deſignes, and Inclinations of the Minde. But is it by a real infuſion of a new Principle of ſpiritual Life and Holineſs? No, it denotes no more but a new courſe of Converſation; onely the expreſſion is Metaphorical: A new Creature is a moral Man that hath changed his courſe or way.* Now under that *new courſe of Converſation*, which he ſays *ſome mean* by Regeneration, either he includes an internal change, *as their meaning* too, or not. If he does, then he confeſſeth their true meaning, and *the difference is at an end*: If not, then he either wants a good Conſcience or a good Memory; for he granted before, that they confeſſed *an internal change* alſo. As to what he addes, that they deny the *real infuſion of a new Principle of ſpiritual Life and Holineſs*; I ſay, they do not deny a new Principle of Holineſs to be in the Regenerate: for they confeſs the *Seed of God*, that is, the Word of God to be in them; the Precepts and Motives whereof prevailing in their Mindes, are properly a principle of Holineſs of Life in them. Now whether this Principle be *really infuſed into them* or not, belongs not to this place to conſider, where we are treating about the *ſtate* of Regeneration, and not the *manner* whereby the Holy Spirit doth regenerate us. Whereas he ſaith, that *the new Creature* according to them *is a moral man that hath changed his courſe or way*, he ought not to blame them for it, ſince the change of the Heart is ſuppoſed in that of the Life. He knows

knows there is no better way to judge of *Tree* than by the *Fruits*; of the temper of *Minde*, than by the conſtant courſe of the L and therefore we ſhould conclude, it is a honeſt account which they give of the *new C ture*, becauſe it will not ſuffer a man to re himſelf regenerate who doth not ſincerely am his Life according to God's holy Word; wh is a good way to keep Hypocrites from preten too faſt to Regeneration, who might elſe be c forting themſelves that their *hearts* are good, w their *lives* and *manners* are naught. I am their deſcription of the *regenerate ſtate* is agree to what St. *John* ſaith of *it*, *He that doth right neſs is born of God.*

But after all, I thus far differ from him, th look upon his diſtinction between *Spiritual* *Moral* to be vain and uſeleſs in the deſcriptio a *regenerate ſtate*, or of *Regeneration* (which is own phraſe) *as paſſively conſidered.* For as moral reformation of Life, which he ſpeaks o *ſpiritual*; ſo the ſpiritual renovation of our ture is *moral*: For as the ſtate of a regenerate m in both reſpects, may be called *ſpiritual*, as being ſed by the grace of the divine Spirit; ſo in bot may be called *moral*, as conſiſting in the purity of Heart and Life, and the conformity of our Mi and Actions to the divine Laws. For I ſupp he will grant that all ſin, *i. e.* all unbelief of G Word, and all diſobedience to Gods Comman whether *moral* or *poſitive*, is *Immorality.* Th fore faith in God, and obedience to his Will, *Morality*, or *moral goodneſs*; i. e. they are thi good in their own nature, eternally and unalte bly ſo. This man chargeth his Adverſaries h with *confuſed notions*, and *Sophiſtical expreſſion*

P. 181.

bout Morality; where he doth not tell the Reader one of their notions or expreſſions about it; and therein he hath done more like a *Sophiſter* himſelf than a *Doctor*.

'Tis in this Latitude, which I have told you, that they underſtand moral Righteouſneſs and Virtue, who affirm that the ſtate of a regenerate man doth conſiſt therein; and that there is no difference between *Grace* and *Virtue*, between *Spiritual* and *Moral*, ſuppoſing that by *Grace* and *Spiritual* you expreſs not the cauſe, but the ſtate of Regeneration. If Dr. *Owen* does not take them in this ſence, he miſunderſtands them, and makes a wrong report of their judgement, concerning the ſufficiency of moral Righteouſneſs to qualifie men for Heaven. If he does thus underſtand them, and yet is angry becauſe they make no diſtinction between *Grace* and *Virtue*, a *ſpiritual* and *moral* ſtate, as I finde he is, *Sect.* 19. ſure it muſt be be- P. 183.
cauſe he thinks all is not moral virtue which they ſay is, *viz.* faith in God, and univerſal obedience to his Will; and then the contention between us is a mere λογομαχία, a ſtrife about words, in which I ſuppoſe he has the hardeſt part, unleſs he can ſhew, that to disbelieve any of the Revelations, and to diſobey any of the Commands of God, are not Immoralities. Or elſe the reaſon of his diſpleaſure muſt be, becauſe he thinks a regenerate ſtate doth not conſiſt in Faith and Obedience; which, if I underſtand him, is his opinion; and 'tis our affirming the contrary which hath made him ſo fierce againſt us, as I obſerve him to be, *Sect.* 17. where he hath theſe ſtrange words; *Re-* P. 181.
generation doth not conſiſt in a moral reformation of Life and Converſation; let us ſuppoſe ſuch a reformation to be extended to all known inſtances. *Suppoſe*

poſe a man be changed from Senſuality unto Tem
rance; from Rapine to Righteouſneſs; from Pride a
the dominion of irregular Paſſions unto Humi
and Moderation; with all inſtances of the like n
ture which we can imagine, or are preſcribed
the Rules of the ſtricteſt Moraliſts. *Suppoſe th*
change be laboured, exact, and accurate, and ſo of gre
uſe in the world. Suppoſe alſo that a man hath be
brought and perſwaded unto it through the preachi
of the Goſpel, ſo *eſcaping the pollutions that are*
the world through Luſt, even by *the knowledge*
our Lord and Saviour Jeſus Chriſt, or the direct
of his Doctrine delivered in the Goſpel; yet, I ſ
ALL this, and ALL this added unto Baptiſ
accompanied with a profeſſion of Faith and Rep
tance, is NOT REGENERATION,
do they compriſe it in them.

Is not *ALL* this Regeneration? Not a chan
from ſin in *all known inſtances?* not a change
Virtue in *all inſtances which we can imagine*, or
preſcribed by the *ſtricteſt* Moraliſts, not excepti
our Saviour himſelf? not to *eſcape the polluti*
that are in the world through Luſt, and to be p
ſwaded hereunto through the *faith of the Goſpe*
What do theſe men make of Regeneratio
Where is that Reverence which they pretend
have for the Word of God, which they do th
openly and notoriouſly contradict? Was it n
true which I ſaid, that our difference with th
men is this, that we affirm Regeneration to conſ
in the faith and obedience of the Goſpel, and th
deny it? But let us hear Gods Word once mo
concerning this matter: St. *John* ſaith, *He that beli*
veth that Jeſus is the Chriſt, ſo believes it as *to ove*
come the world, is born of God. Now does not th
man contradict St. *John*, when he ſaith, *Tho*

a man hath escaped the pollutions that are in the world through Lust, even by the knowledge of our Lord and Saviour Jesus Christ, he is yet *not born of God*. St. *John* saith, *We know that every one that doth righteousness is born of God*. But quite contrary saith our Authour; *Let a man be changed from Sensuality to Temperance, from Rapine to Righteousness, with all instances of the like nature which we can imagine*, he may yet *not be born of God*. Doctor, I challenge you here before your own Party, and the world, of contradicting the plain and expres words of God, and that in a matter of the highest moment to us, wherein the eternal Salvation of mens Souls is most nearly concerned; which is enough to provoke the indignation of all good men against you.

Let us again suppose a man in that state which our Author hath *well* described, but *unchristianly* reprobated; and then I demand, *what lacketh he yet* besides perseverance in that state? Not to tarry for the Doctor's Answer, I shall prove from the words of our Blessed Saviour that he lacketh nothing else. A certain Ruler asked our Saviour, *What shall I do to inherit eternal life?* Luk. 18.18. And *Jesus* said unto him, *Thou knowest the Commandments, Do not commit adultery*, &c. And *he* said, *All these have I kept from my youth. Jesus* answered, *Yet lackest thou one thing; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in Heaven, and come and follow me.*

The Ruler then wanted nothing but a willing minde to part with his estate when God required it, and to become a follower of *Jesus*; for had he done this, we have our Saviour's word for it, he should have had treasure in Heaven, which none

but the Regenerate ſhall have. But our Auth *moral* man wants none of thoſe Qualificati which this *Ruler* either had or wanted, that w neceſſary in order to his *inheriting eternal l* he wants none of them which the other had, ing changed from Sin to Virtue in *all inſtanc* he wants none of them which he lacked, for is a *follower of Chriſt*, *baptized*, profeſſing Fa and Repentance; and he is changed from Co touſneſs too, which is *one known inſtance* of ſin, a readineſs of yielding up his Eſtate when G will have him do it, which we may eaſily *imag to be an inſtance of Virtue.* Therefore the Doc reprobates him whom *Chriſt* chuſeth, he condem neth him whom God juſtifieth.

It is the great diſcouragement which this D *ctrine* gives to true goodneſs, and the diſhono which this *Writer* doth to the Goſpel, by preten ding himſelf a Chriſtian, which makes it needf to prove theſe plain things againſt him.

SECT. 7.

P. 181. Let him not think that he hath made himſ whole, by adding theſe words at laſt: *Whatſoe there may be of actual Righteouſneſs in theſe thin they do not expreſs an inherent habitual Righteouſ* For this will not ſerve his turn; ſince, 1. H he does no more than give a reaſon, the beſt has, why he contradicts the Apoſtle, who ſai *He that doth righteouſneſs is born of God*, by ſayi that *he is not born of God.* But then, 2. His reaſ here is as falſe as his Doctrine, and as contrary Scripture. Our Saviour ſaith, *An evil tree can bring forth good fruits*; but *he* hath the face to

that it *can*: for he ſaith that a man who is not inherently and habitually righteous, may bring forth all theſe good fruits, even *all inſtances* of reformation of Life which *can be imagined.* St. *Paul* likewiſe ſaith, that *the carnal minde is enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be.* And that you may not think, that ſubjection to the Law of God, which conſiſts in univerſal amendment of Life, not here to be meant; obſerve that in the ſame Chapter, *Rom.* 8. he ſaith, *There is no condemnation to them that walk after the Spirit; and if ye live after the fleſh, ye ſhall die; but if ye through the Spirit do mortifie the deeds of the body, ye ſhall live.* So that if the carnal minde can be ſo far ſubject to the Law of God, as that the carnal man may *walk after the Spirit*, and *mortifie the deeds of the body by the Spirit*, then it is poſſible for a carnal man, ſo continuing, to be ſaved; which again contradicts the Apoſtle, who ſaith, that *to be carnally minded is death.* But now our Author's Doctrine is this, that the carnal man while he is ſuch, *viz.* one who wants *inherent habitual Righteouſneſs*, who is not regenerate, may be ſubject to the Law of God, and may mortifie the deeds of the body; for he ſaith, all that actual righteouſneſs which he had before deſcribed, and which does unavoidably imply mortifying the deeds of the body, and walking uprightly according to the Goſpel, does *not expreſs an inherent habitual righteouſneſs*, which is the ſame with being ſpiritually minded. And does not he contradict the holy Apoſtle by ſo ſaying?

I know not what he can poſſibly ſay to ſave himſelf from this Charge of contradicting the Apoſtle, but that his meaning is not that the carnal man can mortifie the deeds of the body,

by the Spirit, and that he can walk *after the Spirit*, *i. e.* that he reforms himself thus universally, as he is supposed to do, *by the Spirit*; but only that he may be such a reformed man, that he may mortifie the deeds of the body, that he may walk according to the rules of the Gospel; and yet all this proceeds from the *Old Nature*, and this work *belongs* but to the *old Creation*. And this I find P. 183. indeed to be his sence; for he tells us, *Whatever is in the Soul of Power, Disposition, or Ability, or Inclination unto God, or for any moral action by nature*, i. e. before regenerating Grace comes, *it belongs unto the old Creation, it is no new Creature*. Now by comparing these words with his 17 *Section*, we may now discern, that by the inherent habitual righteousness, which the *moral man* wants as he saith, he does not mean an *internal disposition and inclination to Virtue*, correspondent to that righteousness which *he* practiseth in his *life*; for he supposeth that in the state of *Nature* or *Unregeneracy*, such a disposition and inclination, such a power and ability he may have: But he means by it, a *principle of spiritual life and holiness infused by the Holy Spirit*, as he explains himself afterward. So that this is the defence he must make for himself out of his Book, when I charge him with contradicting St. *Paul*, *viz.* that he onely saith, the carnal man may mortifie the deeds of the body, may be universally righteous and obedient in his life; but this is no more than a natural work all this while; all his actual righteousness, and his internal disposition to it, *belongs unto the old Creation*, it is *no new Creature*; whereas the spiritually-minded man, of whom St. *Paul* saith, that he walks after the Gospel, *walks after the Spirit too*; and when he mortifies the deeds of the body, does mortifie them *by the Spirit*.

This

This pretence, ſo derogatory from the grace of the Holy Spirit, contradicts the Scripture, which ſaith, *He that doth righteouſneſs is born of God.* I ſhall now onely obſerve, that our Author, whatever he pretends to the contrary, is diſcovered to be a rank *Pelagian.* I ſpeak it with great ſeriouſneſs; for the thing is plain, and he cannot with any modeſty now deny it.

He makes it poſſible for a man to *mortifie the deeds of the body without the Spirit*; and to walk after the Goſpel, though he be *not led by the Spirit*; to keep the commands of God by the mere abilities of *Nature*; to be univerſally righteous in his *Life*, and to be diſpoſed and inclined thereunto in his *Soul*, without an *infuſion* (as his phraſe is) *of a new principle of ſpiritual life and holineſs.* And he plainly ſuppoſeth, that all that righteouſneſs which the Goſpel requires, *viz.* an univerſal performance of God's commands, proceeding from the belief of the Goſpel, may belong unto the *old Creation*, and be no *new Creature*, nor the work of the Spirit.

Now *Pelagius* his great Hereſie was this; *That a man by his natural Faculties might do that which God required, without any further help from God, than that of declaring his will.* For, ſetting *that* aſide, he thought our willing and doing needed no Divine aſſiſtance, as St. *Auſtin* reports him; and that God gave us the power of *choice* in vain, if we cannot do his Will, unleſs he always helpeth us, as St. *Hierom* ſaith concerning him. It is the ſame which the Doctor ſaith, while he makes all the righteouſneſs and diſpoſition thereunto which we have been conſidering, even that of the Faith and Obedience of the Goſpel, to be the effect of

Auguſt. lib. de Gratiâ Chriſti, c. 41.

Hierom. Ep. ad Cteſiph.

nature, and to *belong unto the old Creation*, ſo that a man may believe the Goſpel, and keep the Commandments of God, without the *renewing grace of the Holy Spirit*. If the Doctor ſaith, that however in all the Regenerate he aſcribes that righteouſneſs to the Holy Spirit, and his Grace this will not bring him off: For *Pelagius* himſelf was brought to confeſs, though not the ſame thing, yet what would ſerve his turn, as well as this can the Doctor's. For at length he ſaid, *Therefore is the Grace of God given, that what we are able to do by Nature, we may more eaſily do by Grace.* But the Doctrine of the Catholick Church was, that *Grace* is *neceſſary* to our doing the Will of God; and if that be true, it does equally conclude both him and *Pelagius* to be the ſame Hereticks, though he ſaith doing the Will of God is *ſometimes* the effect of the gracious Aids of the Spirit; and *Pelagius* ſaid, doing it more eaſily was *always* ſo.

Our Author, I confeſs, ſpeaks divers things in this Book which deſtroy this *Pelagian* Doctrine; for he is ſometimes in the humour of a *Manichee*, which is an Hereſie of the other extream, and will not allow that a man can do any good action whatſoever, without an *irreſiſtible determination* of his Will thereunto, as in due place I ſhall put him in minde again. How he came by the knack of believing ſuch inconſiſtent things, if he believes them, I know not; but he makes great uſe of his *Talent* that way, as I ſhall have further occaſion to ſhew him hereafter.

But whether he believes theſe Contradictions or not, as long as he aſſerts *Pelagian* Doctrines, he is to be judged from his own words, and to go

for a *Pelagian*. I grant that the ſence of what a man ſaith in one part of a Book, is to be judged of by what he ſaith in another; but that always is upon ſuppoſition, that his words are capable of that ſence, which is that way endeavoured to be put upon them. But our Author's arguing in *Sect.* 17. compared with *Sect.* 20. is in my judgement ſo notoriouſly for the *Pelagian* Hereſie, that if *Pelagius* himſelf were here, we could not diſcern the leaſt difference between them, in the point of man's natural ability to keep the Commandments of God. Indeed he gives the *Pelagians* ill words enough in many places of his Book; and he would perſwade his Reader that his Adverſaries are a kinde of *Pelagian* Hereticks; but, for ought I ſee, he is more angry at the *name* of *Pelagius* than at his *errour*; or he hopes that he may unſuſpectedly broach the Opinions of *Pelagius*, while he falls foul upon other men as if they were his followers. And truely this inſincerity he might happily learn from *Pelagius* himſelf, who was wont to *ſay*, and *unſay*; to contradict his own *Conceſſions* one while, and his *Aſſertions* another, when he was to ſave himſelf now againſt the *Catholicks*, and then againſt his *own Party*, as St. *Auguſtin* tells us: which being conſidered, I leave it to others to judge whether our Author is not to be eſteemed a *Pelagian*, though he elſewhere affirms things inconſiſtent with *Pelagianiſm*. I believe he has but one way to come off, and that is to renounce the Doctrine here by him maintained, viz. *That a man may do Righteouſneſs without the renovation of the Spirit, or without being born of God*; and then he muſt ſay with the Apoſtle, that *He that doth righteouſneſs is born of God*; which is one of thoſe Arguments whereby I have proved, that a ſtate of Regeneration is a ſtate of inherent

De pecc. Orig. *c.* 17, 18, *&c.*

perſonal Righteouſneſs, and which, together wi
the reſt I have produced, does prove, that *to*
Regenerate, as it ſignifies the *ſtate* of a man, is
other thing than to be a ſincere Diſciple of *Chri*
to believe and obey the Goſpel of our Bleſſed S
viour; which was the firſt thing to be ſhewn.

SECT. 8.

2. If we conſider Regeneration as an *effect*, w
are to enquire into the cauſes and means of th
ſtate which we have deſcribed Regeneration t
be. Theſe our Saviour affirms to be *Water*, an
the *Spirit*, verſ. 5. *viz.* when he repeated his D
ctrine to *Nicodemus*: Concerning which *Groti*
well notes: *Exponit jam qualem nativitatem inte*
ligat, nè Nicodemus *diutius Allegoricæ locution*
ignorantiâ fallatur. Our Saviour now explain
what Birth he underſtood, that *Nicodemus* migh
no longer be deceived by his ignorance that *Chri*
ſpake figuratively: For after it was told him tha
this *Birth* was effected by *Water* and the *Spirit*, h
could not dream that our Saviour meant *being bor*
again, in the literal and proper ſence, as he con
ceived at firſt, when it was only told him, *Except*
a man be born again he cannot, &c.

Now whether one cauſe of the ſtate of Regenera-
tion, or more, be expreſſed in theſe words by *Wate*
and the *Spirit*, is not generally agreed upon; there
being ſome, whereof *Grotius* himſelf is one, who
conceive that by an ἐν διὰ δυοῖν, thoſe words ſignifie
the *ſanctifying* or *cleanſing Spirit* of God. *Non*
loquitur de Baptiſmo, ſaith *Grotius*; but withal he
ſaith, *Sed locutiones ſunt alludentes ad Baptiſmum*;
our Saviour alludes to Baptiſm, as he ſuppoſeth
him to allude to the *Euchariſt* in thoſe words;

Except

Except ye eat the Fleſh, and drink the Blood, &c. But by the leave of ſo great a man, I think the other Opinion more generally received, and in particular maintained by Dr. *Hammond*, viz. that by *Water* Baptiſm is here meant, to be (to ſay no more) far more probable than the ſuppoſition of the ἐν καὶ πνεῦμα, and that for theſe two reaſons; 1. Becauſe Baptiſm was that Ceremony of Proſelytiſm among the Jews, which our Saviour borrowed from them. To be born of Water was no *new Name or Notion*, as Dr. *Owen* pretends; for the Jews called their Proſelytes *Recens nati*, (as *Grotius* himſelf obſerves) *new Born men*, and as ſuch counted them to have quitted their Relation to their former Country, Parents, and Kindred: and ſince the *Jewiſh Proſelyte* was βεβαμμένος, a baptized perſon, and the טבילה or immerſion in Water, was one of the indiſpenſable Ceremonies of his Proſelytiſm, or Regeneration; we may well conceive that by being born of Water, our Saviour meant becoming a *Proſelyte* to his Church by Baptiſm, as by Baptiſm the Jews admitted Proſelytes to theirs; for otherwiſe it would not have been ſo ſtrange, that *Nicodemus* a Maſter of *Iſrael* ſhould not underſtand what our Saviour meant by *being born of Water*. 2. St. *Paul* does expreſly call Baptiſm the *laver of Regeneration*; which what it ſignifies but a means whereby we are regenerated, or become the Diſciples of *Chriſt*, I cannot underſtand; and then that is the very ſame with being *born* of *Water*. Now *where* there is not only no neceſſity to finde a figure in Scripture-phraſes, but the proper ſence alſo contains a truth very pertinent to the Subject ſpoken of, in all reaſon *there* the proper ſence (and conſequently *here* of the word *Water*) ought to be followed. And then being *born of Water* ſignifies our

Vid. Dr. *Hammond* in loc. & *reſol. of 6 Queries.*

our being admitted into the Church as the Disciples of Christ, and engaged to be so for the future by *Baptism.*

To be *born* of the *Spirit*, is to be made the sincere Disciples of Christ, and true to the profession of Baptism by the Operations of the Holy Spirit; and what the Scripture teacheth us concerning them, is the main designe of this Treatise to shew; therefore I shall say no more of them in this place; but onely adde, that we are not to understand the *Spirit of God* to be the immediate cause of our Regeneration, or becoming good Christians; but we are to suppose this other Causes, *viz.* those means which the Scripture ascribes our Regeneration unto, to be included under the *Spirit*, who is indeed the principal cause of this effect, without whose Operation those means cannot be effectual to their end. And these are the Doctrines of the Gospel: For S. *Peter* tells us, 1 *Pet.* 1.23. *That we are born again not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever.* But this shall be more fully considered when I come to speak of the manner of those Operations of the Holy Spirit whereby we are born again.

And thus have I given you an account of the true meaning of being Born again, both as it signifies a *State*, and as an *Effect*; and the sum of all is this: That our Saviour doth require us to become his sincere Followers and Disciples, if we hope to see the Kingdome of God.

SECT. 9.

I come now to shew the Reasons, why our becom-

becoming the sincere Disciples of *Jesus*, is expresst by being born again. And I shall likewise shew how fitly the same thing is expresst by the other Metaphors that are used in the Scripture for that purpose; and this, because our Author seems unable to conceive how so mean a thing as to *believe* and *obey* the Gospel of *Christ*, should be intended by such *grand and Hyperbolical expressions*, as those of the *new Birth*, the *new Creature*, &c. I shall first observe the similitude between our becoming true Christians, and *being Born*.

First, the greatness of that *alteration* which is made in a man's state, by his becoming a sincere Disciple of *Jesus*, is one good reason why the state of such a Disciple is expresst by this *Metaphor*; for it expresseth a very great change. Thus Mr. *Baxter* tells us very well, that *Regeneration is a Metaphorical term, taken from our natural Generation, because there is so great a change, that a man is as it were another man.* If we consider how great this change is, we shall finde it so to be. There is first of all an *Intrinsick* change, peculiar to the state of adult Christians, their understandings being informed with the knowledge of those truths concerning God and themselves, and a Life to come, which they are most of all concerned to know; which is the excellency of the knowledge of *Jesus Christ*. Hereby also is produced a proportionable change in their Wills and Affections, which the belief of the Gospel hath wrought such effects upon, that from being addicted to sensuality and worldliness, they are come to love God with all their hearts, and to be strongly enclined to Holiness and Vertue. This likewise produceth a suitable change in their Lives, which now are led, not according to the lust of the

Treat. of Conv. *p.* 8.

the Flesh, and the examples of evil Men; but th Laws of God, and the Example of *Christ*. An thus we come to the true use of all our Fac *ties*, as an Infant after it is born falls into thos natural motions which are hindred by its impri sonment in the Womb. Now when our minds are thus purified from sin, when *the Spirit that wa in Christ is in us*, and our bodies and souls are be come the Instruments of Righteousness; there fol lows a *Relative* change in our state as considerable as the other: For then are we the Sons of God Heirs with Christ, Brethren to God's Children in Heaven and on Earth; we are of kin to the Family of God, we enjoy his Favour and Blessing, and have an actual right to *that promise which he hath promised*, even *eternal Life*. Lay all these things together, and nothing will be more evident to you than this, that so great a change of our state is implied in our being the true Disciples of Chri that we are as it were other men by being so, and so may fitly be said to be *Born again* when we become such persons.

But that *Intrinsick* alteration which seems to afford the clearest Similitude, regards that *sense of good* and *evil*, which is proper to a true Christian. We know that all living Creatures have such a sense of things hurtful and destructive to them, that they are thereby generally prompted to avoid them. 'Tis thus, I say, in the *natural life*, that we readily apprehend what is contrary to it; and therefore we do not run into the Fire, nor venture down Precipices, because these things are contrary and destructive to our Natures. And this is a very fit *Emblem* of the state of a true Christian; for by reason of that divine temper of Soul, which is wrought in him by the Holy Spirit, he hath such

ſuch a like ſenſe of *good* and *evil*, with regard to his *Minde* and *Conſcience*, as all living Creatures have with reſpect to their *Natures*. He therefore that is in *Chriſt*, i. e. who is a true Chriſtian, is ſaid to be Born again, and to become a new Creature; for he hath a new ſenſe of things which he had not before; he hath other apprehenſions of ſin than ſenſual and worldly men have: he looks not upon any Immorality as a harmleſs thing; but apprehends all kinds of Wickedneſs to be what they are, pernicious and deteſtable; which is the reaſon (as I have already intimated) of what St. *John* ſaith, *He that is born of God ſinneth not.*

In like manner, that which in the *Relative* change ſeems to be moſt viſibly intended by this Metaphor, is our being qualified to enter into the Kingdom of God, which is the *Inheritance* of the Saints, or the true Diſciples of *Chriſt*: for by becoming his Diſciples, we are as it were *born* to this *Inheritance*, we are the *Sons* of *God*; and if Sons, then *Heirs*, as the Apoſtle tells us.

Now if Faith in *Chriſt*, and Obedience to his Laws, make men ſo much better, and more excellent perſons than they were before, and qualifie them alſo for an everlaſting reward; then here is another viſible reaſon for the choice of this Metaphor to expreſs the ſtate of a good Chriſtian by, *viz.* the great advantages they gain by it; we have as it were a new being given unto us when we truely believe in Jeſus, and conform our ſelves to his Doctrine and Example; we are ſo much altered for the better, as if we had never *lived* till then; and we have infinitely more reaſon to think of this alteration in our ſtate, than to remember

member the *day* of our *Birth* with joy and gla
neſs. Hence we finde that the Scripture does n
onely repreſent the advantages we gain by t
Goſpel of our Saviour, under Metaphors tak
from things moſt grateful to our natural Ap
tites, as *Liberty*, *Life*, and *Light*; but withal
aſſures us, that the *good* implied in thoſe thin
does in a more eminent manner belong to t
true Diſciples of *Chriſt* than to any body elſe;
when our Saviour ſaith, *Joh.* 8. 36. *If the Son* ſ
make you free, then are you free indeed. Now wh
this Freedom is, we are told, *verſ.* 32. *The tr*
ſhall make you free; and *verſ.* 34. *He that comm*
teth ſin is the ſervant of ſin. So that this *freed*
conſiſteth in the knowledge of the Truth, and
obedience to the Laws of God; which is th
very ſtate that the Scripture elſewhere calls *Li*
and *Life*, and being *Born again*, and *created*
Chriſt Jeſus.

Laſtly, Since it is by the *Operations* of the H
Spirit in us that we become true Believers a
good men, it is viſible that our being then ſa
to be *born* of God, does fitly expreſs the conc
rence of that Divine power whereby this chan
is effected in us.

There are other *Metaphors* whereby the Sc
pture expreſſeth the ſame thing; but none
them ſeem to be ſo full of ſignification as th
although the uſe and meaning of all of them
eaſily diſcernible. Thoſe expreſſions of *Creati*
and *Drawing* ſeem principally to reſpect that
vine Grace, by which we are enabled to *overc*
the world, and to *live* to God. *Converting* or *T*
ning, peculiarly notes that alteration that is he
by made in our ſtate. *Taking away the Heart*
ſto

stone, expresseth the same thing; but chiefly with regard to what we *were before*, as *giving the Heart of flesh* also doth, with respect to what we *become afterward*. *Making a new Heart*, and *a new Spirit*, signifies that change which is wrought in the Dispositions of the *Minde*; as *causing us to walk* in God's Statutes, notes the reformation that is made in the *life*. *Purifying*, *Cleansing*, and *Purging*, are Metaphors that express the excellency of this change, and how much our Natures are bettered by it. But *Quickning*, and *making free*, and *turning from darkness to light*, do express *all the advantages* which we gain by the Faith and Obedience of the Gospel, whether they be *Inherent* or *Relative*. And this may serve to shew in what divers respects these *Metaphors* conspire to express the same thing: But you may observe that the Metaphor of *Regeneration*, or the *new Birth*, contains all those Similitudes to the state of a true Christian which are severally discernible in the rest. And this probably is the reason why it is more frequently used in the *Scriptures* than the rest are, as that is the reason I suppose why it hath obtained amongst Christian writers to treat of the conditions of eternal Life more frequently under the name of *Regeneration*, than under any other phrase whereby they are *Metaphorically* expresst. And possibly this *common use* of the word, may have been an occasion to some unwary Christians of imagining that it is to be understood in the *proper* sence. But I do not see how so learned a man as Dr. *Owen* can excuse himself from dishonesty for making this *construction* of it, which must appear ridiculous to any considering man. However, I hope, the Reader will acknowledge that I have given a plain and reasonable account of the use of *these Metaphors*, by shewing wherein the Similitude

litude lies between the *proper* and *figurative* ſignifications of them. And hereby I may have helped our Author to conceive it a very poſſible thing, that the Scriptures mean nothing more by thoſe *grand and Hyperbolical expreſſions* (as he calls them) of being *Regenerate*, &c. than becoming a ſincere Diſciple of *Chriſt*, which is his Adverſaries notion of a *Regenerate* man. Thus alſo I have ſhewn how far we may argue from theſe Scripture-*metaphors*. If any man can go further, and finde out more Similitudes between the *Metaphors* and that which is meant by them, I ſhall not blame his Adverſary, provided he keeps himſelf within the bounds of *Senſe* and *Reaſon*. But to argue from the proper ſignification of any one or all theſe *Metaphors*, to conclude ſomething parallel in the ſtate of a Believer to every thing which can properly be affirmed of them, is to run upon ſuch wilde and abſurd Conſequences, as any wiſe man would be aſham'd to own, and any good man would be afraid to faſten upon the Scriptures. How our *Author* argues from them, we ſhall ſee hereafter. In the mean time we have proceeded thus far, as to ſtate the true notion of Regeneration.

SECT. 10.

Though I have, as I conceive, ſufficiently proved, that to be *born again* is to become a true Diſciple of *Chriſt*; yet for further confirmation, and becauſe it may be of ſome uſe to the ordinary Reader, I ſhall make it plain, that this notion is agreeable to the ſcope and deſigne of our Saviour's diſcourſe to *Nicodemus*, Joh. 3. which is the moſt famous place in the whole New Teſtament, where

where this phraſe is uſed. It is one of the beſt ways of interpreting any difficult paſſage in Divine or Humane Authors, to obſerve the deſigne of that whole diſcourſe to which it belongs; and then to fix ſuch a meaning upon that paſſage as is apparently ſuitable to the ſcope of the Author, if the words will bear that meaning. That the *Phraſe* of *being Regenerate* will bear that ſence which I have aſſigned to it, I have ſhewn; and that it is the true ſence thereof, I have proved by clear Arguments from other Scriptures: wherefore, if I ſhew alſo that this ſence of the *Phraſe* is conſonant to the plain ſcope of our Saviour in that *diſcourſe*, where he made the *firſt mention* of it that we read of, nothing can be further deſired to demonſtrate that this indeed is the *true meaning* thereof.

The *deſigne* of our Saviour's diſcourſe may eaſily be gathered from the *plain* paſſages of it, and then it will appear to be this. 1. To ſhew that faith in *Chriſt*, and obedience to him, were the means by which God had appointed to bring men to eternal Happineſs. 2. To ſhew the unreaſonableneſs of the *Jews*, who would not believe in him.

The former we finde, *verſ.* 16. *For God ſo loved the world, that he gave his onely begotten Son, that whoſoever believeth on him ſhould not periſh, but have everlaſting life*; i.e. this is the way by which God hath determined to ſave Mankinde, *viz.* by *faith* in his Son, who was to be *lifted up* upon the Croſs, *as* Moſes *lifted up the Serpent in the Wilderneſs*, a rude Salvage place, and ſo fit to be the figure of that corrupt ſtate of the World in which Chriſt came to die for us; that *whoſoever*

believed in him ſhould not periſh, but, &c. *verſ.* 15. Now this was ſo great a demonſtration God's Love to man, thus to give his *onely* begot *Son*, that no man could hope to eſcape the an of God who ſhould refuſe the benefit of this S *crifice*: For though indeed *God ſent not his S into the world to condemn the world, but that world through him might be ſaved*, verſ. 17. *he that believeth not is condemned already*, verſ. is in a ſtate to which *condemnation* belongs; a that a more ſevere one, for refuſing ſo gracio an opportunity of Salvation as was now off ed.

2. Our Savour ſhews the *unreaſonableneſs* thoſe men that believed not, and that by noti 1. The *Evidence* of that Truth which they dis lieved. 2. The true cauſe of their unbelief. T former he admoniſhed *Nicodemus* of, in theſe wo *Verily, verily, I ſay unto thee, We ſpeak that w know, and teſtifie that we have ſeen; and ye rec not our teſtimony*, verſ. 11. *i. e.* "Ye believe not "Doctrine concerning that onely way, by whi "you muſt come *to ſee the Kingdom of God*, "though it be evidently true; for this is t "very Meſſage which I bring you from Go "this is that Counſel and Decree of God whi "I come from him to teſtifie unto you, that th "is no other way but that. Now this you "knowledge, that I am a Teacher come fr "God; for no man can do thoſe Miracles th "I do, except God be with him; [*v.* 2.] ho "ſtrangely incredulous therefore are you, that "you will not believe me delivering that D "ſtrine, which by theſe Teſtimonies of my co "ing from God I confirm? For I prove tha "have *ſeen* and *known* what I teſtifie; I prove t

"cri

"truth of what I ſay by thoſe Arguments that
"convince you, that I am a *Teacher come from God.*
Hence we may probably gather the meaning of
thoſe words, *And no man hath aſcended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven*, verſ. 13. to be this:
"No man hath known the ſecret purpoſes of God,
"concerning the way of ſaving Mankinde, *viz.*
"by the death of his Son: No man hath thus
"aſcended into Heaven, but he *that is come from*
"*Heaven*, whom God hath ſent to reveal this to
"you, even he who now ſpeaketh to you, *who am* I.
"*in Heaven*, who know the purpoſes and inten-
"tions of my Father concerning the way of Sal-
"vation. This I take to be a more probable interpretation of this difficult place, than that which ſuppoſeth our Saviour to ſpeak here of his local aſcention into Heaven afterward; becauſe, 1. The words themſelves ſeem not well able to bear the notion of a future aſcention. 2. As *Grotius* hath well ſhewn, the phraſe of aſcending into Heaven is in other places of Scripture to be taken in the former ſence, *viz.* of gaining knowledge from God, as in *Prov.* 30. 3, 4. And 3. If thus it is underſtood in this place, then what our Saviour ſaith here, hath a clear connexion with *verſ.* 11. where he rebuketh the *Jews* for not believing his Revelations, taxing them of unreaſonableneſs for it, ſince he delivered nothing but what he had *ſeen* and *known* from God; and alſo with the precedent verſe, where by *the heavenly things* our Saviour ſpeaks of, we agree, that thoſe Doctrines which were to be known by his Revelation are meant. But this by the by; it is however clear that our Saviour challengeth the *Jews* of unreaſonable incredulity, for disbelieving what was ſufficiently *teſtified* and proved to them.

2. *Chriſt* aſſigneth the true cauſe of their u
belief, *This is the condemnation, that light is come i*
the world, and men loved darkneſs rather than li
becauſe their deeds are evil; verſ. 19. *i. e.* "T
"truth of that Doctrine which I bring, is ſo bri
"and clear, that the cauſe why men believe it n
"is not becauſe they want Reaſon and Argume
"to induce them thereunto; (*or ſuppoſing th*
"*our Saviour means himſelf by Light*) it is ſo e
"dent that I am the Son of God, that if you
"not perceive it, 'tis not for want of means of C
"viction, but becauſe your deeds are evil; b
"cauſe my Doctrine is ſo contrary to your L
"and Vices, that you are not willing it ſhould
"true, and ſo you do not attend to the evidence
"its truth; and therefore greater ſhall be yo
"Condemnation. *Every one that doth evil hat*
the light, neither cometh to the light, leſt his de
ſhould be reproved. But he that doth the truth, th
is ſincerely diſpoſed to do whatever is the will
God, *cometh to the light, that his deeds may be m*
nifeſt, is not unwilling to have his actions prov
that they are wrought of God, whether they be
cording to the Will of God or not.

I think it is thus ſufficiently plain, that t
ſcope of our Saviour in this his diſcourſe to N
codemus, is to ſhew the neceſſity of *coming* to hi
or believing in him; *i. e.* of being his Diſciple,
order to everlaſting Salvation; and to convi
thoſe of unreaſonable obſtinacy, and incredulit
who would not be his Diſciples. It is therefo
plain, that ſuppoſing the true Diſciple of *Chriſt*
to be underſtood by the *Regenerate* man, then t
beginning of our Saviour's diſcourſe concerni
the neceſſity of Regeneration is conſonant to h
plain deſigne, which was to ſhew why we m
b

be his Diſciples, and how inexcuſible we are if we be not.

But that the connexion of the whole may be clearly ſeen, I ſhall here ſubjoyn a Paraphraſe of that part of it which concerns Regeneration, proceeding upon our notion of it. It is probable, as *Grotius* obſerves, that after *Nicodemus* had acknowledged our Saviour to be ſent from God, he asked him what Qualifications a man muſt have to *ſee the Kingdom of God*, which in his preaching he had made ſo much mention of: To which queſtion our Saviour's anſwer was, *Except a man be born again, he cannot ſee the Kingdom of God*; as if he had ſaid, "No man can enter into the Kingdom "of God, except he become my Diſciple, which "you ſeem unwilling to be, becauſe you come "ſecretly to me for fear of the Jews; but, I tell "you, it is not ſufficient for you to acknowledge "to me that I am a *Teacher* ſent from God, but "withal you muſt become one of my Diſciples, "and own your ſelf ſo to be, though you forfeit "thereby the honour you have in the *Jewiſh* State; "for you muſt forſake all to follow me.

Nicodemus not underſtanding this to be our Saviour's meaning, replies as if it was required that a man ſhould be *born again* in the literal and proper ſence; *How can a man be born when he is old*, as I am? *can he*, &c. *Jeſus* anſwered, *Verily I ſay unto thee, Except a man be born of Water and the Spirit, he cannot enter into the Kingdom of God*; *q. d.* "It is not ſuch a Birth that I mean, but "that of *Water* and the *Spirit*; you muſt be *born* "*of Water*, you muſt by *Baptiſm* become a profeſ- "ſed Diſciple of mine, whom you acknowledge "to be a Teacher ſent from God; and this is not

" all, you muſt be *born of the Spirit* too; it is e-
" qually neceſſary that by the *Operations* of the
" *Holy Spirit* (the promiſe whereof is part of my
" Doctrine) you become obedient in *Heart* and
" *Life* to thoſe Laws which I deliver, which are
" ſo holy and divine, that they are hated by them
" *whoſe deeds are evil*, who will not be perſwaded
" to leave their ſins, [*verſ.* 6.] *That which is*
" *born of the fleſh, is fleſh; and that which is born of*
" *the ſpirit, is ſpirit.* That which is born in the li-
" teral ſence, as when an Infant is born of his
" Mother, is diſcernible to your Eyes, and the
" change made thereby is evident to your groſſer
" Senſes; it is not this change which I mean: but
" I ſay you muſt be *born of the Spirit*; and it is a
" ſpiritual change that I mean thereby, *viz.* that
" of the Diſpoſitions of mens Hearts, and the man-
" ner of their Lives; which change, together with
" thoſe *Operations* of the *Spirit* whereby it is pro-
" duced, are not diſcernible the ſame way in which
" the natural Birth is [*verſ.* 7, 8.]

Marvel not that I ſaid unto thee, Ye muſt be Born again. The Wind bloweth where it liſteth, and thou hearеſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the ſpirit. By this it ſhould ſeem, that which was moſt troubleſom to *Nicodemus* to underſtand was this, *viz. How a man could be born of the Spirit*; and that the difficulty which he ſtuck at in this matter, was the *Imperceptibleneſs* of that Operation of the Spirit whereby this change was produced; for how ſhould a man know when he is born of the Spirit? This being ſuppoſed, our Saviour's anſwer to him removes the doubt; for it ſhews, 1. That the Operations of the Spirit, though they are not perceptible to the Senſes,

yet they may be otherways known: to this purpoſe he uſeth a familiar ſimilitude to explain himſelf by, *viz.* that of the *Wind*, which blowes hither and thither, but is not diſcernible to the eye; and though we *ſee* it not, yet we are ſure there is ſuch a thing, becauſe we *hear* it. Now as every *Body* is to be judged of by its proper *Senſe*, ſo is every thing to be judged of by its proper *Faculty*; and as we do not deny the *exiſtence* of ſome *Bodies*, becauſe they are not evident to *one ſenſe*, if they are evident to another; ſo we are not to deny the exiſtence of ſome things, becauſe they are not evident to our *Senſes*, if they be evident to our *Mindes*, as the *Operations* of the Holy Spirit *upon our mindes* may be. 2. Our Saviour's anſwer ſhews that we may know an effect, the immediate Cauſe whereof we do not know; and that by the ſame Similitude of the *Wind*, the natural *cauſe* whereof the generality of men, who are yet ſure there is ſuch a thing, are ignorant of. Now in like manner we may perceive or feel an effect in our mindes, *viz.* that change which the *Spirit* makes there, though we do not *perceive*, and in that ſence do not *know* the *Operations* of the Spirit *themſelves*, which are the cauſes of that change. And as that original or cauſe of that change is not perceived by us (as we know not *whence the Wind cometh*) ſo the end of it is not perceived by us neither; for that is eternal Life, which yet we do not ſee, (as we know not *whither the Wind goeth*) but onely believe. 3. Our Saviour's Similitude likewiſe ſhews, that a thing may be diſcoverable onely by its effects, as the Wind is by the *noiſe* it maketh, and other effects thereof; ſo likewiſe the *Operations* of the Holy Spirit upon our mindes, though they are not in themſelves perceivable by us, yet

in their effects they are: for if Chriſtian Virtue and Piety cannot be attained, or preſerved, without the Operations of the Holy Spirit, then when there is this change in a mans ſtate, there we are ſure have been, and ſtill are, the Operations of the Spirit; and though he doth not feel the cauſe it ſelf, yet he diſcovers it in its *effects*.

P. 177. Dr. *Owen* indeed tells us, that the *Work it ſelf is diſcoverable in its Cauſes*; and brings this very *Text* to prove his ſaying, which proves the contrary. 'Tis true, we know that the Spirit of God is the cauſe of this change; but how? not by the work it ſelf, but by the Revelation of *Chriſt*, who withal hath informed us, that we have no other way to diſcern the Operations of the Spirit in us, but by their effects; *i. e.* thoſe alterations that are thereby produced in our Hearts and Lives. Thus then we may underſtand our Saviour's words:

"Let not this ſtartle you, that the Operations
"of the Holy Spirit, whereby you muſt be chan-
"ged, and as it were *born again*, are not diſcerni-
"ble and ſenſible; for though you cannot *feel*
"them, yet you may *underſtand them* by the ef-
"fects and alterations in you that are *cauſed* by
"them.

Now whereas *Nicodemus* anſwered, *How can theſe things be?* I ſuppoſe the reaſon of his Heſitation was either, 1. That he did not underſtand this to be our Saviour's meaning; or, 2. That he thought, as Dr. *Owen* does, that to be born again, was *too Hyperbolical an expreſſion*, of that which he now perceived our Saviour meant by it. I cannot poſitively ſay which it was: But

ſuppoſe

ppoſe whether you will, our Saviour's Reply to m rebuked his Ignorance either way; *Art thou Maſter of* Iſrael *and knoweſt not theſe things?* verſ. 10. *q. d.* "Art thou one of the Great *Council*, a learned *Jew*, and yet ignorant of theſe matters? Do you not perceive that I ſpeak to you of the neceſſity of becoming my Diſciple, in ſuch language, as any man who is vers'd in your Cuſtoms, and in the Writings of the Prophets, may eaſily underſtand? Is not being *born again* that very phraſe whereby you expreſs the making of a Proſelyte? Is not *waſhing* one of the Ceremonies whereby a Proſelyte is made amongſt you? and therefore when I tell you *a man muſt be born of Water*, what ſhould you think I mean, but that he muſt become my *Diſciple* by *Baptiſm?* I have alſo told you that he muſt be *born of the ſpirit too*; and can you be ignorant that thoſe Prophecies which ſpeak of the days of the *Meſſias*, do mention the Operations of the Holy Spirit upon the Hearts of men, which ſhall then be liberally beſtowed upon the Subjects of his Kingdom, to make them good and holy perſons, *viz.* that *God will circumciſe the Hearts of his people, that he will take away their Heart of Stone, and give them an Heart of Fleſh*, with his *Law written* in it, that they may be the true Diſciples of the Meſſias, that Prophet to whom you are to hearken in all things? *I ſay unto thee, We ſpeak that we do know, and teſtifie that we have ſeen, and ye receive not our teſtimony*, [verſ. 11.] Now I am *that Prophet*; but how credible ſoever that *teſtimony* is which is given hereof, ye regard it not. *If I have told you earthly things, and ye believe not; how ſhall you believe if I tell you of heavenly things?* [verſ. 12.]

This

This laſt, is a place of ſome difficulty: for though by *Heavenly things* are meant Doctrines which were to be known by the Revelation of *Chriſt*; yet by thoſe *Earthly things* (which our Saviour had told *Nicodemus* already) we muſt not underſtand truths merely *natural*; for that Jew was *the Meſſias*, that it was neceſſary for the Jews to become *his* Diſciples by Baptiſm, and to be led *of the Spirit*, which none but his Diſciples could be; theſe were Heavenly Doctrines in this ſence, that they were knowable onely by Revelation. Wherefore I conceive that by Heavenly *things* here, may probably be meant ſuch revealed Doctrines as were moſt contrary to the worldly and ſenſual expectations of the *Jews*, who had long cheriſhed in themſelves the notion of a *Meſſias*, who ſhould fight their Battels for them, as their other Saviours and Deliverers had done, and reſcue them from the *Roman* Power. Now theſe Doctrines were, that *Chriſt* ſhould be delivered into the hands of the *Romans*, and be Crucified for the ſins of the World; that *thoſe who believed in him ſhould not periſh, but have everlaſting Life.* Divine Conſiderations make it probable that theſe were the *Heavenly things* meant by our Saviour in this place: For, 1. After he had made way for it, by telling *Nicodemus* that he onely aſcended up into Heaven, *i. e.* knew the ſecret purpoſes of God, concerning the way of Salvation, he falls upon the mention of the *Death* which he was to undergo for the Sins of the World. *And as* Moſes *lifted up the Serpent in*, &c. 2. The Croſs of *Chriſt*, was that which made the Jews moſt of all offended that his Diſciples ſhould ſtill pretend him to be *the Chriſt*. It was to the *Jews* a Stumbling-block

d to the *Greeks* Fooliſh-ſs; and therefore it is robable this was the thing hich the *Jews* would hard-believe, *viz.* that God ould ſave Mankinde by the Death of his Son. 3. When St. *Peter* rebuked our Sa-iour foretelling his own aſſion, he ſaid unto *Peter*, *et thee behinde me, Satan, r thou ſavoureſt not the things hat be of God*, or *heavenly things*, i. e. the wiſdom of God's way to ſave the World; *but the things that be of man*; thou ſpeakeſt according to the imaginations of the Jews, who perſwade themſelves that the Kingdom of the *Meſſias* will be of this World.

The opinion of Grotius *that the* ἐπίγεια *are the ſimilitudes of the* Natural Birth, *and the Wind which our Saviour uſed, and the* ὑπερόνια, *divine things ſpoken without this condeſcention by the uſe of* Metaphors, *&c. wants not its probability. Nor that of Dr.* Hammond, *who ſuppoſes the* ἐπίγεια *to be things ordinary in the Jewiſh Law; which notion ſeems to be countenanced by* verſ. 31. *But then by* Believing, *they are both forced to mean* Underſtanding, *whereas this notion does not only equally, if not better, agree with the Context; but may without uſing that liberty be applied to the Words.*

Lay all theſe things together, and it will appear probable, that by thoſe heavenly things which our Saviour intimated would be more difficultly believed by the Jews, than thoſe which he had already mentioned to *Nicodemus*, are meant, his Sufferings and Death, by which Believers ſhould be ſaved, and which he diſcourſed to *Nicodemus* of preſently after.

And then by the *earthly things*, on the other hand, we are to underſtand thoſe truths which were indeed divinely revealed, but were not ſo contrary to the worldly expectations of the *Jews* as the other, *viz.* that *Jeſus* was the *Chriſt*, and that all men were to be his Diſciples; which the Jews would have been much more willing to be, had it not been for the meanneſs of his outward appearance, and his ignominious death afterwards.

This

This I take to be a probable interpretation
this difficult place; but I do not think every bo
is bound preſently to believe it, or to yield to
any farther than he judges thoſe reaſons to be
weight, which I have offered for it. And if D
Owen, or any other *Divine*, can ſhew me a mo
probable ſence of theſe words, or of any difficu
paſſage in this diſcourſe of our Saviour, tha
what I have propounded, I ſhall make no diffi
culty to forſake my own, and come over to hi
In the mean time we may ſafely ſuppoſe that o
Saviour ſpake to this purpoſe:

"If I have proved to you by thoſe Miracl
" which you acknowledge, that I am the *Meſſi*
" and conſequently that you ought to be my Diſc
" ples, and yet you will not believe me and becom
" my Diſciples; how much more unlikely is it tha
" you will be ſo, after I tell you that I who am
" your *Meſſias* muſt be lifted up upon a Croſs, an
" die for the ſins of the World? this will go dow
" more hardly with you than any thing I have tol
" you hitherto. And yet this is the purpoſe of Go
" for the ſalvation of the World, as I know an
" am come to tell you, who *have aſcended into Hea*
" *ven*, and am acquainted with *theſe heavenly things*
" theſe ſecret Counſels of God, which ſo far tran
" ſcend all the wiſdom of men; and this is tha
" too which was prefigured, by *Moſes lifting u*
" *the Serpent in the Wilderneſs*, &c.

Our Saviour thereupon proceeds, ſhewing it to
be the purpoſe of God to ſave Mankinde this
way, *viz.* by faith in *Chriſt*; that there was no
Salvation to be expected but by becoming his
Diſciples; and that they who would not be ſo,
were inexcuſible, as we have already ſhewn. And
now

now I leave it to the Reader to judge, whether the *Paraphraſe* which I have given of the former part of our Saviour's diſcourſe to *Nicodemus*, does not make the connexion between all the parts of it very clear; and alſo whether our underſtanding the regenerate man to be a true Diſciple of *Chriſt*, (which is the notion this *Paraphraſe* doth proceed upon) does not agree with the ſcope of our Saviour's whole diſcourſe in this place.

SECT. II.

I come at laſt to anſwer the Doctor's objection againſt our notion of Regeneration, which (as he ſaith) we ſuppoſe to be a Metaphorical expreſſion of reformation of Life. His Objection is this: *Nicodemus knew the neceſſity of Reformation of life well enough, if he had ever read* Moſes *or the Prophets. And to ſuppoſe that our Lord Jeſus Chriſt propoſed unto him the thing which he knew perfectly well, onely under a new name or notion, which he had never heard of before, ſo to take an advantage of charging him with being ignorant of what indeed he full well knew and underſtood, is a blaſphemous imagination.*

To this I anſwer, 1. *That* reformation of Life, which we ſay our Saviour meant by Regeneration, *Nicodemus* did not underſtand ſo *perfectly well*, as our Author *imagines*. For though he underſtood well enough that Reformation of Life, which was required by *Moſes and the Prophets*, he did not yet underſtand the neceſſity of *that* reformation which was required by our Saviour, under which is ſuppoſed the believing of *Jeſus* to be the *Chriſt*, the becoming of his Diſciple, and the

the keeping of his Laws, which were better
the Laws of *Moses*. Now, as I have already
the Doctor, none of those *conformable* Di
whom he endeavours to represent as odious
he can, do mean any thing less by that refor
tion of life, which they affirm Regeneration
consist in, than such a reformation as suppos
faith in *Christ*, and being his Disciple, and a
cere change of the Minde to the love and
dience of God, and our Saviour *Jesus*. Th
what we mean by that *Reformation*; and it is
ficiently plain, out of the Writings of those
whom the Doctor so tragically complains of,
they mean nothing less by it. And I am co
dent, so well do I know them, that there is
one of them who would not with all their Hea
forbear this use of that expression of *reform*
and amendment of Life, if they either thought
dangerous or offensive; which hitherto they h
not, because the state of Regeneration is thus
scribed in the Scriptures themselves: *He that*
righteousness is born of God; and he that doth
will of my Father which is in Heaven, he is my
ther, &c. Now this is my first answer to
Doctor, that *that reformation* of Life which his
versaries mean, which *namely* implies being a
cere Disciple of *Jesus*, *Nicodemus* did not und
stand the necessity of, but was that very thi
which our Saviour designed to make him und
stand.

2. So mistaken is the Doctor every way; T
thing was proposed unto Nicodemus, not *under*
new, but under an old *name or notion*: for, 1. T
name and notion of being *born again* was n
new, since the Jews counted their Proselyt
Recens Nati, New-born men, and as such to ha
qui

quitted their Relation to their former Country, Kindred, and Parents, and become the Children of *Abraham.* 2. To be *born* of *Water* was no new notion neither, ſince *purifying* by Water, or *Baptiſm*, was one of the Ceremonies of this Regeneration by *Proſelytiſm.* 3. Neither was it a new notion to be *born of the Spirit*; it was to be found in the Old Teſtament, and the Doctor himſelf findes it there, in thoſe words where God promiſeth to *Circumciſe the Hearts of his People, to take away their Heart of ſtone, and to give them an Heart of fleſh with his Law written in it.* Had *Nicodemus* therefore talked like himſelf, when our Saviour Spake to him of the neceſſity of being *born again of Water and the Spirit*, then inſtead of asking that ſtrange Queſtion, *Can a man when he is old*, &c. and afterward, *How can theſe things be?* he ſhould either have offered himſelf to be a Proſelyte or Diſciple of Chriſt, and to ſubmit to his divine Laws, (which he that obſerves is *born of God*, hath a *new Heart*, &c.) or offered ſome reaſon to the contrary. P. 174.

Thus then I anſwer the Doctor; that ſuppoſing Regeneration to be a Metaphorical expreſſion of becoming a true Diſciple of *Jeſus*, our Saviour did not propoſe an old thing to *Nicodemus* under a new name and notion, to puzzle him, as the Doctor pretends; but on the contrary, he propoſed a new thing to him under old and familiar expreſſions.

And thus, though the Doctor knew not how we could do it, I hope we have freed our ſelves from the guilt of that *Blaſphemous Imagination* he would fain faſten upon us.

The

The sum of what hath been said is this: T
Regeneration, which is an effect of the Holy S
rit, consists in being a true Disciple of *Christ*, i
in believing his Gospel, so as to yield a sincere
bedience to his Laws. This is that Regenerati
which is necessary to *Adult* persons, as *Nicode*
was, and as you may remember is one of th
needful effects, for the producing of which in o
minds, God will give the Holy Spirit to us if
ask him.

Thus have I shewn what those Qualificati
are for the *effecting* of which the Holy Spirit
promised in St. *Luke* 11. 13. Now though I h
not pretended to prove from this place, that G
will give the Holy Spirit, to work faith, and
beginnings of a good mind, and good desires in
(and there was good reason for it, since the Sp
is here promised to Believers, and such as desir
do the Will of God) yet I intended not to exc
them from being the effects of the Holy Spir
and I shall immediately prove that they are;
I now proceed to shew what those several Gra
are, which the Scriptures particularly ascribe
the Operations of the Holy Spirit; which w
the second way propounded for the resolving
the first Question; and will not onely *confirm* wh
has been offered for that end from St. *Luke*, b
fully satisfie the Question we are upon.

CHA

CHAP. IV.

Concerning the ſeveral Graces of the Holy Spirit.

SECT. I.

IN the firſt place, *Faith* it ſelf, as that ſignifies a *firm perſwaſion* of the truth of our Saviour's Doctrine, is an effect in our Mindes, which the Scripture frequently aſcribes to the Operations of the Holy Spirit. This is the firſt *Grace* of the Holy Spirit, which I mention, becauſe an hearty belief of the Goſpel, is the foundation of all other *Chriſtan* Virtues. And I ſhall now ſhew that the Spirit of God is given to prepare our mindes as they ought to be prepared, that we may become the true Diſciples of *Chriſt*.

To ſpeak clearly to this matter, we are to conſider, 1. That the *Revelations* of *the Doctrines* of the Goſpel, and ſufficient *teſtimonies* that they are divinely revealed, are preſuppoſed to our *obligation* of believing *them*; and, 2. That teachableneſs, and due attention is neceſſarily required to *Faith*, or actual believing of thoſe Doctrines. Now that which I ſhall take upon me to prove, is this; That the Teachableneſs of Minde, which is neceſſary to actual Believing, is from the Holy Spirit. And I onely ſay, that Faith in this ſence, is an effect of his Operations upon the Mindes of men.

But I do not ſay, that the Holy Spirit doth *reveal* the Doctrines of the Goſpel to men by mediate *Inſpiration*; or that he *convinceth* them their truth by any immediate, or any new *mony* whatſoever, that they may believe.

Not the Firſt; becauſe we have them in Scriptures. As to the Doctrines of the Go themſelves, we may ſay with the Apoſtle, *hath revealed them to us by his Spirit*, 1 Cor. 2 But not to us as he did to the Apoſtles: to by Inſpiration; to *us*, by their Writings, wh by we may be fully inſtructed in all nece Truth.

Not the Second; becauſe the Doctrines of Goſpel have been ſufficiently confirmed alre even by the *demonſtration of the Spirit, and P* in the Miracles and Reſurrection of *Chriſt*, the ſupernatural Gifts which the Apoſtles and primitive Believers had. And there is not one Promiſe in the Scripture, that I can fi that God will give unto us any further teſtim of the Holy Ghoſt to the truth of the Go after that which was given to it by the H Ghoſt at firſt.

Wherefore we have no Warrant to look any private Illumination and Conviction by Holy Spirit, to aſſure us of the truth of Doctrine, which hath been abundantly confir to our hands by ſo many divine Teſtimonies ready.

It is the ſame *light*, and the ſame *evidence*, which we diſcern the truth of the Goſpel, thoſe to whom *Chriſt* and his Apoſtles preach

diſcern

diſcerned it by, *i.e.* the Teſtimonies by which they proved their Doctrines: onely with this difference, that they ſaw and heard them; we know them by the tradition of the Scriptures. Our Saviour ſaith, *Light is come into the world; but men*, &c. *i. e.* The Will of God was plainly revealed by him, and he was clearly proved to be the Son of God by the teſtimony of his Works, *&c.* and yet many would not believe him. Now this is *that Light* which ſtill continues in the world, *viz.* the Revelations of the Goſpel, and the Teſtimonies by which they were confirmed; for we have them in the Scriptures, which are delivered to us, that we might believe the ſame Doctrines which *Chriſt* and his Apoſtles preached to the world, and upon the ſame evidence whereby men were at firſt convinced of their truth.

Therefore I do not ſay that the Holy Spirit worketh Faith in us by illuminating our mindes with any new Revelation of the Chriſtian Doctrine, or any new Teſtimony of the truth thereof; for this is more than needs to be done, and I conceive, more than any body can prove. But he doth it by diſpoſing our mindes to *attention* and *teachableneſs*; or to that *temper* which whoſoever is of, will believe truths that are propoſed to him with ſufficient evidence.

It is true indeed, that there is no more required, to an underſtanding man's aſſent to a true Propoſition in Philoſophy, than to explain the meaning, and repreſent the reaſons of it to him intelligibly and clearly. This ordinarily is ſufficient in that caſe: But there is more aſſiſtance required towards the belief of the *Goſpel*, though propounded with ſufficient evidence of divine Re-

velation. For there is this difference between the truths of Religion, and concluſions in natural Philoſophy, and other Sciences; that our ſenſual Appetites, and worldly Intereſts are thwarted by *thoſe*, but not by *theſe*; and therefore we are not ſo apt to riſe up in contradiction to the latter, as we are to the former, though they may be both proved with equal evidence. Religion is to govern our lives, and bindeth us to deny the pleaſures and advantages of ſin, under the penalty of God's high diſpleaſure. And no wonder if the Luſts of men influence their Judgements, and biaſs their Underſtandings againſt the belief of thoſe Doctrines which are ſo irreconcilable to a wicked life. Theſe are the things which do not onely ſo often ſpoil the virtue and efficacy of Faith where it is, but do alſo cauſe uncertainty and unbelief, where Faith is not, but where in all reaſon it ought to be. For they make men unwilling to believe; and this unwillingneſs doth on the one hand hinder their attention to the force of thoſe *Arguments* which prove the Goſpel to be indeed the Word of God; and inclines them on the other hand to lean to the weakeſt Objections that can be offered againſt it. This was juſt the caſe of the great men amongſt the Jews; as is plain, from that *one* inſtance in *Joh.* 9. amongſt *many*. For when our Saviour had opened the eyes of him that was born blinde, the *Phariſees* would believe never the more that *he was of God*; and yet all the pretence they could finde againſt him, was becauſe this cure was wrought on the *Sabbath-day*, verſ. 16. For when they had ſtrictly examined all circumſtances of the Miracle, and the healed perſon in concluſion talked ſuch unanſwerable reaſon againſt them: *Herein is a marvelous thing, that ye know not whence he is*, &c. *Since*

the world began was it not heard that any man opened the Eyes of one that was born blinde: If this man were not of God, he could do nothing; *i. e.* he could do no ſuch works as theſe: they were reſolved to give him the hearing no longer; but firſt bitterly reproached him, and then *caſt him out.* Now our Saviour frequently told theſe men that their prejudice againſt him aroſe from their Luſts: *How*, ſaith he, *can ye believe, who receive honour from one another, and ſeek not the honour that cometh from God onely?* Joh. 5. 44. *i. e.* ſo long as your Hearts are ſet upon worldly greatneſs, and the praiſe of men, which if you can compaſs, you care not in the mean while whether God approves of you or not; it is no wonder that ye reject my Doctrine, who came not to anſwer your ambitious and worldly expectations, although I come with teſtimony from God, *and the works that I do, bear witneſs of me*, verſ. 36.

Thus the Apoſtle tells us, That *the god of this world blindeth the mindes of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them*, 2 Cor. 4. 4. where we have a plain reaſon given us by the Apoſtle why ſome believed not, who had the light of the Goſpel ſhining about them, *i. e.* who had it preached to them with its proper evidence; *viz.* becauſe the god of this world had blinded their Mindes; *i. e.* becauſe they were blinded with the prejudices of prevailing Luſt and Paſſion, by which the Devil rules in the Children of diſobedience.

Wherefore as Faith is neceſſary to that more perfect victory over our Luſts, which includes the univerſal doing of God's Will: So on the other

hand, our mindes must in some degree be disengaged from the power of our Lusts, before we can heartily believe, *viz.* so far as that we may be ready to yield to the truth, how contrary soever it proves to our sensual and worldly Affections; and consequently that they shall not hinder our *attention* and *consideration* when the Word of God is offered to be made known to us.

Of this teachable disposition we have a remarkable instance, in *Acts* 16. 14. *The Lord opened* Lydia's *heart, that she attended unto the things which were spoken of* Paul: Where we may observe, 1. That her being qualified to hear, which is here expressed by the *opening* of her *Heart*, is ascribed to a divine Operation, which prevented even her attention to what she heard. 2. That the immediate effect of the *Lords opening her Heart*, was not her *believing*, but her *attending* to those things which were spoken of *Paul*, i. e. she heard him diligently without prejudice and passion, and was willing to embrace the truth. This was the Effect of God's Spirit; and whoever is thus disposed, will believe the Gospel when it is made known to him; because it is indeed the Word of God.

This is that temper of minde which was all that our Saviour desired to finde among men, in order to the convincing of them that he was the true Prophet: *If any man will do his Will, he shall know of the Doctrine whether it be of God, or whether I speak of my self*, Joh. 7. 17. *i. e.* If a man be willing to do whatsoever shall appear to be the Will of God, and so is not prejudiced against the truth by his Lusts, such a one will easily be convinced that my Doctrine is of God. And because this

his temper comes from the divine Spirit, therefore he that is thus disposed is said *to be of God.* or it is exactly to the same purpose, what our Saviour saith, *Joh.* 8. 47. *He that is of God, heareth God's Words; ye therefore hear them not, because ye are not of God.* For this was the Answer he made to that Question of his own; *If I say the truth, why do ye not believe me?* He gives the reason himself; *Because ye are not of God.* The meaning whereof is plain from *vers.* 44. *Ye are of your Father the Devil, and the lusts of your Father ye will do; he was a murderer from the beginning, and abode not in the truth,* &c. So that *to be of the Devil,* is to be wedded to our Lusts, and enraged against the truth that contradicts them. And therefore the contrary state or temper, *to be of God,* is plainly to be ready to perform all duty, and to believe all truth; and whoever was thus disposed, would *hear God's Words,* and *believe* them, *vers.* 47.

Thus after our Saviour had appealed to the Miracles which he wrought before his Enemies, *Joh.* 10. 25. he tells them, *But ye believe not, because ye are not of my sheep.* Where by *Sheep* cannot be meant actual Disciples; for then the sence were, Ye believe not, because ye believe not: But such as were by a teachable spirit disposed to be so, and would hear his voice; for such as these would follow him assoon as he called them; because he was the true Shepherd. Now that this preparedness of minde to embrace the truth, was an effect of the divine Spirit, is clearly implied in *vers.* 29. *My Father who gave them me,* i. e. who hath thus disposed and qualified them to hear my voice, *is greater than all, and none is able to pluck them out of my Fathers hands,* to defeat them of that eternal Life which *Christ* had promised, *v.* 28.

All these places being compared with Jo
37. give a clear light to the true interpret
thereof; *All that the Father giveth me, shall*
unto me, i. e. will believe in me, and become
Disciples: and then *to be given of the Father*, is
same thing with being resolved *to do the Wi*
God, Joh. 7. 17. and being *of God*, Joh. 8.
and being Christ's *Sheep*, Joh. 10. 26. All wh
Phrases signifie that humility and teachable
of minde, whereby men are prepared to bel
the truth: Onely the *Fathers giving* such per
to *Christ*, is an expression noting that divine G
whereby their mindes are thus disposed;
which reason, being brought to this temper
called, *vers.* 44. being *drawn by the Father. No*
can come to me, except the Father who hath sen
draw him; i. e. unless the grace of God hath
far prevailed over his Affections, as to indue h
with an impartial love to the Truth, and his H
be thereby *opened* to *attend* to God's Word.
in this sence we may use those words of the A
stle spoken upon another occasion; *No man can*
that Jesus is the Lord, but by the Holy Ghost, 1 C
12. 3.

This is the substance of what I can finde
the Scripture concerning this matter; and I s
pose it is sufficiently shewn, that Faith, or a
perswasion that *Jesus* is the Son of God, and t
his Doctrine is the Word of God, is an effect
a divine Operation upon our mindes; and t
the first preparations within us towards Rege
ration are from the Holy Spirit: And consequen
ly that the *Semipelagian* opinion introduced by
Massilienses upon occasion of the Pelagian contr
versie, *viz.* that there is no necessity of *prevent*
Grace, though Grace be necessary to make

Faith

Faith fruitful of good works, but that Faith, and the firſt inclinations of the Will to that which is good, are merely from our ſelves, is contrary to the Scriptures.

SECT. 2.

Now when we are once perſwaded that *Jeſus is the Son of God*, that which ſtill remains to be done by us, is *to overcome the world*, and *keep the Commandments of God*. Indeed, if we believe in *Jeſus*, we have entertained into our mindes ſuch forcible and prevailing conſiderations, as will not eaſily ſuffer us to diſobey him in any thing; and they have ſo much power to lead our Affections after them, and to govern our practices, that I always thought the *Semipelagians* might with more appearance of reaſon have queſtioned the Doctrine of the Church concerning thoſe divine Operations by which the Faith of a Believer is crowned with all other Chriſtian Virtues, than concerning thoſe which are preparatory to Faith it ſelf: for of the two, he is a more unreaſonable man, who, believing God's Word, is yet ſo mad as to go on ſtill in his ſins, than he who believes it not; and ſince the Luſts of men make them ſo unwilling to attend to thoſe truths which are againſt them, we might think it were an eaſier matter to keep the Faith of *Chriſt* from entring into their Hearts, than to reſiſt the power of it when it is once admitted.

But now as the evidence of thoſe Reaſons, by which the Goſpel is proved to be a divine Revelation, is far from excluding all need of a divine Influence upon our mindes to create a firm Faith in

in us: So neither does the power of those motives which are contained in our Faith, render the concurrence of the Holy Spirit needless, to move our Wills to that which is good, and upon good principles; but still our sufficiency is of God, without whose Grace, the temptations of the World and the lusts of our corrupt Nature, which make us unwilling to entertain the truth, would always suppress the force and vertue of it afterwards. Thus our Saviour told his Disciples, *Without me ye can do nothing*, Joh. 15. 5. but he did not suppose that they were incapable of doing any thing *with him too*; but that they had power to *bring forth fruit* unto God, and that it was from him. Now that this power imparted to them was not merely the effect of the Revelation of his Doctrine to them, is plain from hence, that they already believed the Revelations he had made: *Now ye are clean through the word which I have spoken to you*, vers. 3. and yet he tells them that *without him* they *can do* nothing; which must needs imply some *grace* distinct from the bare revelation of the Gospel, by *which* they had already bore some fruit, and were capable of bringing forth *more*, vers. 2, 3.

But that all those Dispositions and Vertues wherein our Obedience to the Gospel doth consist, are as well the Graces of the Holy Spirit, as the Effects of our Faith, is clearly and fully affirmed in those words of the Apostle, *Phil.* 2. 13. *It is God which worketh in you both to will and to do*, which being again spoken to Believers, manifestly suppose a divine Operation distinct from the Revelation of the Gospel, which enabled them to *will* and to *do*, i. e. to perform that Obedience from their very souls, which would qualifie them

eternal Happineſs: For this is the motive by which the Apoſtle encourageth them to *work out their Salvation*, verſ. 12. by univerſal *Obedience*, *hitherto* they had done. Now becauſe the motive extends to engage us to every part of our duty; therefore God worketh in us, that we may be every way ſo diſpoſed in minde and *will*, and obedient in life, as to become meet for the Kingdom of Heaven. Wherefore the Fear and Love of God, and godly Sorrow, and true Repentance, and the Hope of eternal Life, together with all Chriſtian Virtues; ſuch as Righteouſneſs, Mercy, Patience, *Love*, *Peace*, *Joy*, *Long-ſuffering*, *Gentleneſs*, *Goodneſs*, *Faith*, *Meekneſs*, *and Temperance*, are the Graces of the Spirit. Wherefore Laſtly, our doing that which God requires, and with that fear and love of him which he requires too, are the effects of his Operations in us.

If any thing were yet wanting to ſatisfie us fully in this matter, our being taught to *pray that we may not enter into temptation*, *and to pray always that we may be able to ſtand againſt the wiles of the Devil*, would leave no room for doubting whether of our ſelves we need, or by promiſe have this great encouragement to the ſtudy of Godlineſs and Virtue, or not: For theſe directions were unprofitable, if we either needed no ſtrength from the divine Spirit againſt our Temptations, or if it were not to be gained by our Prayers. Much leſs would thoſe Prayers of St. *Paul* for other Chriſtians, which we ſo often meet withal, have ſignified any thing to their advantage or encouragement, if there were not a divine Grace obtainable by them, for the producing of thoſe effects which he ſo much deſired to ſee in their converſation. And theſe effects were no other than

than all kindes of Christian Virtue and G
nes, as we may learn by the following pl
Wherefore also we pray always for you, that our
would count you worthy of this calling, and
all the good pleasure of his goodness, and the wo
Faith with power, 2 Thess. 1. 11. *i. e.* that
would make their Faith fruitful of all good wo
acceptable to him, *that the Name of our Lord*
Christ might be glorified in them, as he spea
the following verse. Again, *We do not ce*
pray for you, and to desire that ye might be
with the knowledge of his Will, in all wisdom
spiritual understanding, that ye might walk wor
the Lord unto all well-pleasing, being fruitful i
ry good work, Col. 1. 9, 10. Thus in an
place; *For this cause I bow my knees unto the F*
of our Lord Jesus Christ, that he would grant yo
cording to the riches of his Glory, to be streng
with might by his Spirit in the Inner man.

Now that which the Apostle prays for in t
and many like places, is plainly this; That t
Christians to whom he wrote might attain all t
Qualifications which the Gospel requires in B
vers. And from hence it follows that God h
not left the *success* of the Gospel to depend u
that *force onely*, which the *bare Revelation* of
motives to obedience hath to perswade us.
if we could reasonably expect no other powe
overcome the world, and to practise all Chri
Virtues, than what ariseth merely from *such a*
sideration of the promises and threatnings of
Gospel, and all other obligations to obedie
represented to us therein, as we are able to ex
in our selves, and to bring one another to; t
did the Apostle in vain spend those his sole
Prayers in behalf of others; and in vain

ey required to pray for themſelves in like man-
r: and it would be loſt labour to call now upon
od to help us by his Grace, after he has revea-
d the Doctrines of the Goſpel to us, and ſetled
e *Miniſtry* of the Church, to bring men to repen-
nce and good works.

Seeing therefore that the attainment of all Vir-
es and Qualifications neceſſary to Salvation,
ught to be a ſubject of our Prayers; ſeeing theſe
rayers cannot be profitable, unleſs there be a di-
ine Grace, and that diſtinct from the Revelati-
n of the Goſpel obtainable thereby, for the pro-
cing of thoſe Qualifications in us; ſince Prayer
lſo is one neceſſary means preſcribed for the at-
ining of them; it follows that all Chriſtian
irtues are the Graces of the Holy Spirit, or the
ffects of his Operation in us. Wherefore we
ay conclude with St. *James*, *If any man lack*
iſdom, let him ask of God that giveth to all men li-
rally, and upbraideth not, and it ſhall be given him.
very good gift, and every perfect gift is from above,
nd cometh down from the Father of Lights, with
hom is no variableneſs nor ſhadow of turning, Jam.
. 5, 17. who will not fail of his promiſe, but give
e Holy Spirit to them that ask him.

SECT. 3.

By the ſame Argument it is clear, that there is
communication of the divine Spirit to *good* men,
at they may yet further improve in the fruits
Faith, and grow in Grace. As our Saviour
ith, *Every branch that beareth fruit, he purgeth it,*
at it may bring forth more fruit, Joh. 15. 2.
or thus alſo the Apoſtle ſaith, *And this I pray,*
that

that your Love may abound yet more and m knowledge and in all judgment; that you m be more powerfully prompted to Charity all Chriſtian works, by a deep ſenſe of their neſs; *that you may approve things that are exc* that you may apprehend all Chriſtian Vir be as excellent as they are in their own n *that ye may be ſincere and without offence t day of Chriſt*; that being thus ſtrongly diſpo all righteouſneſs, you may conſtantly and u ſally do the Will of God, *being filled w fruits of righteouſneſs*, Phil. 1. 9, 10. And progreſs in the Chriſtian life which the A prayed for in their behalf, together with th ſeverance which it would be the means o does not only by his Prayers ſuppoſe to b effect of a divine Operation; but he expr ſcribes it thereunto, *verſ.* 6. where he tells how ſtrongly he was perſwaded, that *God w begun a good work in them, would perfect it u day of Chriſt*. To the ſame purpoſe is that P *The God of Peace make you perfect in every go to do his Will, working in you that which is pleaſing in his ſight*, Heb. 13. 21.

But if we conſult the Holy Scriptures, we finde that the Operations of the Holy Spi more *plentifully* communicated to men, when become holy and good, than they were be and this I take to be clearly affirmed in thoſe ſages wherein God is ſaid to *dwell* in them. becauſe this conſideration cannot but ſtr move us to follow the ſtudy of Piety, I ſha ſtinctly ſhew, 1. What we are to underſtan God's *dwelling in men*; and, 2. That they holy and good men onely in whom God dwe

As to the former, it is obſervable that God's dwelling in Chriſtians is ſometimes joyned with the mention of their being his Temple, as you may ſee, 1 *Cor.* 3.16. 2 *Cor.* 6.16. *Eph.* 2.21, 22. Now from hence it is obvious to gather, that theſe Phraſes allude to what had been ſaid of God's dwelling in the *Temple* at *Hieruſalem*, and before that in the *Tabernacle*; and therefore that they will be more eaſily explained by obſerving the uſe of them in the Old Teſtament: and to this way we are plainly directed in the *New*, as you will ſee by conſulting 2 *Cor.* 6.16. where the Apoſtle cites a place out of the *Old*, containing God's promiſe to dwell among the *Iſraelites.*

Firſt of all, the *Sheckinah*, or Habitation of God, was in the *holy place within the Vail*, where God ſaid *He would appear in the Cloud of Incenſe*, Levit. 16. 2. and where the *Ark of God* was. And hence the place of the *Ark* was called his Dwelling, as we may ſee, by comparing *David*'s intimation of his purpoſe to build an Houſe for God, with God's Meſſage to him upon that occaſion: *I dwell*, ſaith *David*, *in an houſe of Cedar, and the* ARK OF GOD *dwelleth within Curtains*, 2 Sam. 7. 2. But the Prophets words to him were theſe; *Thus ſaith the Lord, Shalt thou build me an houſe for* ME *to dwell in*, [or for MY ARK,] *whereas to this day I have walked in a Tabernacle?* verſ. 5. Thus *the place within the Vail* where the *Ark* was, while the Tabernacle ſtood, and the Oracle into which it was carried after the building of the Temple, was called *the Moſt Holy place*, the place where God vouchſafed to be preſent in a peculiar manner. The Symbols of his preſence, there, were the *Cherubims*, or Angels under which the Ark was placed; and thus we finde in *Jacob*'s viſion,

viſion, that the preſence of God was ſignified an appearance of Angels, *Gen.* 28. 12. And manner of the appearance of the Angel to Shepherds, is deſcribed by *the glory of the Lord ning round about them*, Luk. 2. 9. For this re it is that God is ſo often called by the name *him that dwelleth between the Cherubims*, who pleaſed thereby to ſignifie his preſence in the Holy place.

But that which I chiefly aim at is this, God's dwelling in this place was a teſtimon his peculiar mercy and kindneſs towards Houſe of *Iſrael*, and that he would bleſs and ſper them, if they would keep his Comm ments. And for this reaſon the Ark was c the *Ark of the Covenant* between God and t For firſt, the Tables of the Commandments w they were to keep, were laid up in the Ark; then the Bleſſings which God would beſtow them, were ſignified by the Ark's ſtanding u the *Mercy-ſeat*, which was covered with the W of the Cherubims, between which God wa often ſaid to dwell: So that the preſence of was there exhibited, as it were ſitting up Throne of Mercy, to diſpenſe his favours and ſings amongſt the Children of *Iſrael*. And to purpoſe it is obſervable, that God's dwelling in the Moſt Holy place, is called his *dwelli mongſt the Iſraelites*. Thus when he comman the building of the Ark, *Let them*, ſaith he, *ma a Sanctuary, that I may dwell amongſt* THE *Exod.* 25. 8. And after he had promiſed to ctifie the Tabernacle with his Glory, he tells ſes, *And I will dwell amongſt the Children of* Iſ *and will be their God*, Exod. 29. 45. Now the preſence of his mercy and favour towa

them, was meant in this promiſe, appears by the following words; *And they ſhall know that I am the Lord their God, that brought them forth out of the land of* Ægypt: *i. e.* he would ſo manifeſt his power in protecting and defending them from all their Enemies, that they ſhould know he had the ſame care of them which he ſhewed in delivering them from the *Ægyptian* bondage. But this is yet more clearly ſignified by thoſe words; *In all places where I record my NAME, I will come unto thee, and BLESS thee*, Exod. 20. 24. For the Name of God, as we finde in 2 *Sam.* 6. 2. was, *The Lord of Hoſts that dwelleth between the Cherubims.* And this is that account which the Pſalmiſt gives of God's dwelling in *Sion*, where the Ark of his preſence was: *The Lord hath choſen* Sion, *he hath deſired it for his habitation. This is my reſt for ever, here will I dwell, for I have deſired it. I will abundantly ſatisfie her poor with bread; I will cloath her Prieſts with ſalvation, and her Saints ſhall ſhout aloud for joy*, Pſal. 132. 13. Thus in times of diſtreſs and danger they began their Prayers for deliverance, by invoking the Lord God of *Iſrael* that dwelleth between the Cherubims, 2 *King.* 19. 15. and *Pſal.* 80. 1. By all which it appears, that Gods *dwelling* there ſignified the peculiar favour which he had towards the Houſe of *Iſrael* before all other people. And accordingly we may obſerve that the Scripture doth uſe to expreſs the preſence of God amongſt them, when they were puniſhed for their ſins, not by *dwelling* with them, but by *viſiting* them; which, you know, is a word that does not imply continuance and long abode, as the other does; and is therefore much fitter than that, to expreſs the preſence of *his* angry Juſtice, who delighteth not in Vengeance, but in Mercy; and who is more eaſily prevailed with to with-

draw his displeasure, than his favour and k
ness. *Thus saith the high and lofty One* —
DWELL with him that is of a contrite
humble spirit; which that it signifies the *l*
presence of his favour, is plain from the follow
words: *For I will not contend for ever, neither*
I be always wroth; *for the spirit should fail b*
me, and the souls which I have made, Isa. 57. 1
Although God is said to *visit* men both when
is *present* to *punish* them, as in *Exod.* 32. 34. *P*
89. 36, *&c.* and when he is *present* to *deliver*
bless them, as in *Exod.* 3. 16. *Psal.* 106. 4. ye
in respect of the latter onely, that he is said
dwell amongst them.

Now as I observed before, the Apostle cites
promise of God made to the Israelites, that
would dwell in them, applying it to the sta
the Christian Church, as you may see, 2 C
16. Wherefore God's dwelling in men, as
phrase is used in the New Testament, signifies
so his peculiar grace and favour toward th
as the Apostle himself explains it, by subjoy
that other place thereto; *And I will be a F*
unto you, and ye shall be my Sons and Daug
saith the Lord God Almighty. And this is
testimony which he hath given us hereof, tha
Word was made Flesh, and dwelt among us, f
grace and truth, Joh. 1. 14. By whom we h
received God's blessings and favours, and
clear revelations of his Will, more freely than
Israelites ever did by the dwelling of the Ar
mongst them. *They* prayed towards their
Holy place, where God was extraordinarily p
sent, that he would stir up his strength and co
and save them: But *we* look up to the more h
Mercy-seat, where God is more gloriously

nt than he was between the *Cherubims*, even to *ſus*, whom all the *Angels of God worſhip*, and in *om the fulneſs of the God-head dwelleth bodily*, at through him we may have *help* and *ſalvation*: he *Name* of God which he hath now *recorded* nongſt us, is, *The God and Father of our Lord Je-s Chriſt*; and by this name we invoke him that *would come unto us, and bleſs us.* And there is great difference between the Bleſſings, that od's coming to us and dwelling amongſt us plies, and thoſe which were promiſed to the *aelites*, as between the Teſtimonies themſelves God's preſence amongſt them and amongſt us. ey were temporal Favours and Deliverances hich they promiſed to themſelves from God's eſence in the moſt Holy place: But we look a Salvation incomparably more excellent, God ving bleſſed us through *Chriſt with all ſpiritual ſings* in things that concern Heaven, *Eph.* 1. 3. e Enemies we are to ſubdue by *the ſtrength of Lord, and the power of his might*, are thoſe hich would hinder us of our heavenly *Canaan*, our ſenſual Luſts, and earthly Affections, and temptations of the World and the Devil. *For wreſtle not againſt fleſh and blood; but againſt cipalities, againſt powers, againſt the rulers of darkneſs of this world, againſt ſpiritual wicked-s in high places*, Eph. 6. 12. againſt all the geſtions of evil ſpirits, whether to more groſs ſenſual, or to more refin'd and ſpiritual vices: they are Enemies ſo much more dangerous n thoſe which the Iſraelites had to deal withal, theirs do not deſerve to be called *Principali-*&c. when they are compared with thoſe here tioned by the Apoſtle. Thus by the *Spirit of dwelling in us*, twice mentioned by St. *Paul*, 8. 9, 11. we are to underſtand the preſence

of his Grace, whereby we are constantly en
to *mortifie the deeds of the Body*, vers. 13.
then our Bodies shall have a blessed Resurre
vers. 11. and *the Spirit is life, because of Righ*
ness, vers. 10. our Souls shall then be qualifie
eternal Life and Happiness. Now this being
tain to come to pass if the Spirit of God d
leth in us, it is plain, that the peculiar grace
favour of God towards us, which is sign
thereby, is that by which we may be kept
living after the flesh, which if we do, *we shall*
and enabled to *mortifie the deeds of the Body*,
subdue our spiritual Enemies more perfectly,
to prevail finally against them, that *we ma*
vers. 13.

Therefore to conclude this point; as G
dwelling amongst the *Israelites* signified his
liar favour to them in protecting and defe
them, and bringing them to the Land of C
and blessing them with plenty and increas
so is the peculiar presence of his Grace sig
too, by that his *dwelling* in us, which is m
ned in the New Testament; but this in ord
that more eminent blessing of *an inheritance*
ruptible and undefiled, and that fadeth not aw
served in Heaven for us, who are kept by the po
God through faith unto salvation, 1 Pet. 1. 4, 5

I shall onely adde, that as *this presence* of
still denotes his goodness and mercy, as was
ved by St. *Paul*'s interpretation of it, 2 *Cor.* 6.
so *dwelling* does, according to the propriety
word, signifie that this grace and goodnes
not be *transitory*, but *abiding*, while the cond
abides upon which it is promised; and that
dition is no other than this, that we be

o keep the Commandments of God; which is he ſecond thing I am now to diſcourſe of; but efore I attempt it, I muſt confeſs that I am now alling upon a ſubject which belongs to the ſe- ond Queſtion, *viz. Who they are to whom the pro- miſe of the Holy Spirit is made*; which I ſhall fully reat of in the ſixth Chapter. But there is this xcuſe to be made for preventing ſome part of he deſigne of that Chapter; that the conſidera- ion of the ſeveral *ends* and *degrees* of the Holy pirit's Operations, is ſo neerly related to that hich concerns the *Objects* of thoſe Operations, nd ſo often interwoven with it, that they cannot e ſo fully ſeparated, and diſtinctly treated of, as we could wiſh. Wherefore

2. I come to ſhew that they are onely good and oly men in whom God is ſaid to *dwell*. And this think is not obſcurely intimated by the Ark's be- ng call'd peculiarly the *Ark of his preſence*: for as he *Cherubims* were the Symbols or viſible Tokens f the *divine preſence* in the moſt Holy place; as the *Mercy-ſeat* ſignified the *end* of God's preſence there, *viz.* to diſpenſe his bleſſings and graces amongſt is people: So the *Ark* being the peculiar place f his preſence, ſeems clearly to note upon what *ondition* he would be thus gracious to them, *viz.* f they would keep his Commandments, the Ta- les whereof, you know, were laid up in that place. low probably it might be inferred from hence, hat God dwells onely in good men, I ſhall not ay at preſent; but ſure I am, that there is a true armony between this explication of thoſe *Types* nd *Figures*, and between the clear and evident octrines of the New Teſtament concerning this atter; which I lay the greateſt ſtreſs upon, and hich you may finde in ſuch paſſages as theſe:

He that keepeth his commandments dwelleth in [illegible] *and he in him: and hereby we know that he ab* [illegible] *in us, by the Spirit which he hath given us,* 1 [illegible] 3. 24. and the ſame is repeated, *Chap.* 4, *verſ.* [illegible] Now doubtleſs he ſpeaketh here of ſuch a p[illegible] ledge, as thoſe who kept not the Command[illegible] of God had no reaſon to pretend to. A[illegible] *verſ.* 14. *Whoſoever ſhall confeſs that Jeſus is th*[illegible] *of God,* (i. e.) who is not afraid of ſuffering [illegible] him, *verſ.* 18. and hath overcome the w[illegible] *Chap.* 5. *verſ.* 5. *God dwelleth in him.* But in [illegible] place of St. *Paul* to the *Corinthians*, which [illegible] have already noted, it is obſervable, that obed[illegible] and true holineſs is made the condition of G[illegible] dwelling in us: *God hath ſaid, I will dw*[illegible] *them, and walk in them, and I will be their* [illegible] *and they ſhall be my people; wherefore come ou*[illegible] *among them, and be ye ſeparate, ſaith the Lord,* [illegible] *touch not the unclean thing, and I will receiv*[illegible] *i. e.* I will then dwell in you, as I have prom[illegible] And this is yet more clear from the beginni[illegible] the next Chapter; *Having therefore theſe p*[illegible] *ſes*, that God will dwell in us, *&c. let us c*[illegible] *our ſelves from all filthineſs of the fleſh and ſpirit*[illegible] it may be unto us as God hath promiſed. [illegible] whereas the Apoſtle tells them, *verſ.* 16. *Ye a*[illegible] *temple of the living God*, as God hath ſaid, I [illegible] *dwell in you*, &c. we muſt obſerve that thei[illegible] ing God's Temple, ſignifies the *right* he h[illegible] their ſervice; but by his dwelling in them, th[illegible] culiar favour and grace wherewith he wou[illegible] ward their obedience; ſo that the Apoſtle u[illegible] double Argument to perſwade them to c[illegible] *themſelves:* 1. From their Duty; they ough[illegible] to do, being God's Temple: and this Argu[illegible] he elſewhere more largely inſiſts upon; *W*[illegible] *know ye not that your body is the temple of the* [illegible]

host in you, (the outward Court as it were of the Lord's house, and that here especially noted, because he was warning them to flee Fornication, which is a sin that defiles the Body) *which ye have of God, and ye are not your own: for ye are bought with a price, therefore glorifie God in your body and in your spirit, which are Gods*, 1 Cor. 6. 19, 20. In which words it is plain, that he principally urgeth them to consider the *right* by which their serving God by an holy use of themselves was due. 2. From the reward of so doing; for then, as God hath said, *He will dwell in them, and walk in them*, as in his *Temple*; but not upon other terms. Thus although the House of *Israel* was God's peculiar by vertue of that Covenant which he had made with them, and his particular right to their service grounded thereupon, which remained even when they rebelled against him; yet when they did so, he dwelt not amongst them, he did not *come unto them and bless them*, but forsook them, and departed from his house, although the Ark of his presence was still amongst them. In like manner, we who have been admitted into God's Covenant by Baptism, and thereby consecrated to his use and service, are become his *Temple* and *peculiar*, and we cannot alienate his right to us. But if we profane our selves, if we defile the Temple of God, if our Mindes be unholy, and our Actions wicked, God dwelleth not in us; for what fellowship hath Righteousness with Unrighteousness? What communion hath Light with Darkness? They are those Virtues by which we grow like to God, that make us capable of those Communications of the divine Spirit, which are signified by his dwelling in us. And the nearer we ascend to God by righteousness and true goodness, which is a participation of the divine Na-

ture, the more freely and plentifully we rec
the emanations of his grace and love. It is
minde of a good Christian wherein God delig
eth to *dwell*, and to shew himself graciously
sent: For this is a Temple (to speak in the
guage of the Metaphor) where his *glory is in*
spoken of. Here his Name is honoured, and
great Perfections adored; his immense Prese
his infinite Power, Wisdom and Goodness e
ctually acknowledged, not onely by a bare co
fession that there is a being absolutely perfe
but by affections suitable to the divine Attribu
his Goodness being here loved, his Justice fea
his Power and Wisdom reverenced, his Fide
and Truth trusted, and his Soveraign Domin
owned by a spirit of obedience and submission
it, which are incomparably more effectual ackno
ledgments of the Divine perfections, than
Burnt-offerings and Sacrifices: For this, as our S
viour speaks, is to worship God in spirit and
truth. Such a Temple as this, God is so delig
ed in, that in comparison therewith, he di
garded the Temple at *Hierusalem*, with all t
external services that belonged to it: For t
God dwelleth in pious mindes, was not unkno
to the *Jews*. *Where is the house that ye build
to me, and where is the place of my rest? To him
I look, saith the Lord, even to him that is poor,
of a contrite heart, and trembleth at my word,* Is
66. 2, 3. *Thus saith the high and holy One that
habiteth eternity, whose name is Holy; I dwell in
high and holy place, with him also that is of a co
trite and humble spirit, to revive the spirit of
humble, and to revive the spirit of the contrite on
Isa. 57. 15.

Let us now lay these things together, and th
conclu-

concluſion will be, that God's *dwelling* in men, implies a plentiful communication of Divine Grace to *confirm and ſtrengthen them in all goodneſs*; which was what I took upon me to ſhew under this Head. For ſince this expreſſion of God's dwelling in men, denotes the preſence of a peculiar grace and favour to thoſe in whom he is ſaid to dwell, which is not afforded to others: Since the dwelling of the Holy Ghoſt in Believers is to enable them to mortifie the deeds of the Body, and to prevail finally againſt all their ſpiritual Enemies: Since alſo it is true, that God dwelleth in good and righteous, but not in impure and unholy perſons; it follows, in the firſt place, that after we are regenerated, it is ſtill by the grace of God, and the Operations of his Holy Spirit, that we are enabled to proceed in vertue and godlineſs, and to perſevere therein to the end: for God dwelleth in us, that we may *mortifie the deeds of the body* by the Spirit. Secondly, it follows alſo, that there is a *more abundant meaſure* of Divine Grace communicated to holy perſons, than to thoſe who are not ſo: For God's Dwelling implies the preſence of more than ordinary Grace. And thus our Saviour alſo hath plainly told us: *To him that hath ſhall be given, and he ſhall have abundantly.*

Finally, this Doctrine is very well conſiſtent with that of attributing the beginnings of Chriſtian Faith and goodneſs in us, to the Operations of the Holy Spirit. For although the Spirit of God dwells onely in good men, yet it is by his Operations that any are made ſo at firſt; and as the Apoſtle ſpeaks, we *are built together for an habitation of God through the Spirit*, Epheſ. 2. 22. But his dwelling in us afterward ſignifies, as we have

have ſhewn, the more abundant grace we are made partakers of. And thus, although the bleſſings which all the World enjoyed, while the *Tabernacle* and *Temple* ſtood, flowed to Mankinde from the Divine bounty and goodneſs; yet God was ſaid to *dwell* onely among the *Iſraelites*, becauſe he had a more eſpecial care of that people, than of any other Nation in the World.

My deſigne in this Chapter was to ſhew that the beginnings and progreſs of that ſtate whereby we are qualified for Heaven, are in the Scriptures aſcribed to the Operations of the Holy Spirit; and that all Chriſtian Vertues are the gifts and graces of God. I might now prove, by as convincing teſtimonies, that perſeverance in the Faith, and obedience of the Goſpel, is the effect of a Divine Operation in us: But this truth is ſo evidently conſequent, from what the Scripture aſſerts concerning *God's dwelling in good men*, which I have largely enough diſcourſed of, that I reckon it needleſs to produce any farther teſtimonies to confirm it.

Thus have I diſcharged what I promiſed in the cloſe of the laſt Chapter; which was to prove, that thoſe Chriſtian Vertues in which the ſtate of Regeneration conſiſts, together with our improvement and perſeverance in them, are particularly aſcribed in the Scriptures to the Operations of the Holy Spirit.

And from what hath been thus proved, theſe things follow:

1. That he who is endued with theſe Virtues, hath the Spirit of God; for they are the effects of

of his grace: And to ſay that a man may be endued with them, and yet be void of Grace, is to contradict the Scriptures, which aſcribe them, in whomſoever they are, to the Operations of the Holy Spirit.

2. And by conſequence, it is an idle ſuppoſition that God will be diſpleaſed with us, though we be never ſo careful to do his Commands, and to increaſe in Chriſtian Virtues, if all this while we have not the Spirit of God; for the former cannot be without the latter.

3. Wherefore alſo it is a vain thing to make our believing and obeying the Goſpel, on the one ſide, and our having true Grace and the Spirit of God, on the other, diſtinct marks of a Regenerate ſtate: For if Faith and Obedience are the fruits of the Holy Spirit within us; if they are *Grace*, as that ſignifies the performance of our duty, and the *effects* of *Grace*, as that ſignifies Divine Aſſiſtance; then having the Grace of God, and the Spirit of God, is not a mark of Regeneration, diſtinct from believing and obeying the Goſpel; becauſe this is *Grace* it ſelf in the former, and is it ſelf the onely mark of *Grace* in the latter ſence of the word, *i. e.* of our having *the Spirit* of God.

And now I have not diſcourſed upon this ſubject out of the leaſt ſuſpition that there are any in this Church who deny the Qualifications of a true Diſciple of *Jeſus* to be the graces of the Holy Spirit. For excepting Dr. *Owen*, and ſome of his party, and (as thoſe who are acquainted with them ſay) the *Quakers*, I do not know of any in *England*, who may juſtly be ſuſpected (to

(to uſe one of the Doctor's Phraſes) of being *gone over into the Tents of the* Pelagians. Nor was it merely to vindicate the Miniſters of this Church, whoſe judgement in this matter I am acquainted with, ſomething better than our Author ſeems to be, from the imputation of *Pelagianiſm*, which with ſo much clamour and railing he hath charged them withal: But principally to give thoſe, who believe what the Scripture thus plainly declares, occaſion to conſider it again, and to lay it to heart; ſince there can hardly be a more effectual encouragement to Piety and Virtue than this, that *God will give his Holy Spirit to them that ask him* for all bleſſings needful for their eternal welfare: And nothing will render the wilful ſinner more inexcuſable, and more ſeverely puniſhable, than this, that whilſt he goes on in his wicked life, he does *deſpight unto the Spirit of Grace*.

CHAP.

CHAP. V.

Concerning pretended Gifts of the Spirit.

SECT. I.

HItherto I have ſhewn of what kinde thoſe *Effects* are for which the Holy Spirit was in general promiſed by our Saviour, *Luk.* 11. 13. and proved alſo that they are in the Scriptures ſeverally aſcribed to his Operations. Now upon the whole matter we cannot but conclude, that in reſpect of the *end* of this divine Grace, God hath made us a very large and bountiful promiſe thereof, and given thereby ſuch an abundant demonſtration of his good-will towards us, that indeed he deſireth not the death of a ſinner; but had rather he ſhould turn and live, as we ought to acknowledge with our utmoſt Thanks and Praiſes.

But after all this, it will be pretended by *ſome men*, that if we ſay the Operations of the Holy Spirit are limited to thoſe effects we have been ſpeaking of, we confine the *Promiſe* within too narrow a compaſs, and do in effect deny ſeveral divine Graces and works of the Holy Spirit upon the Hearts of *God's people*, ſuch as *darting* the true ſence of Scripture into their mindes, *ſuggeſting* words and matter to them when they pray *Extempore*, and *giving* them *abſolute* aſſurance that they ſhall be ſaved at laſt. Hence it is, that if we take

take the liberty of diſſenting from their ſence of a place of Scripture, the next thing we hear is that we want the *Illumination* of the Spirit; and all that we can ſay, is at once turned off for *carnal reaſoning*. If we dare not pretend to any other than a conditional aſſurance of our Salvation, we are thoſe that have not the *teſtimonies* of the Spirit: And if we make uſe of pious forms of Prayer, and other exerciſes of Devotion, we do not *pray* by the Spirit. Therefore I think my ſelf obliged to enquire upon what grounds they pretend to theſe Spiritual Gifts: But before I do ſo, I ſhall premiſe by way of Caution theſe following things. 1. That thoſe diſpoſitions which qualifie us for a profitable underſtanding of the Scriptures, ſuch as Teachableneſs, Humility, Attention and Induſtry, are the graces of the Holy Spirit, and conſequently, that our ſucceſs in endeavouring after the knowledge of Divine Truths, depends upon his bleſſing and grace. 2. That it is our duty to labour after a right underſtanding of our ſpiritual eſtate, and that this knowledge of it is a grace of the Holy Spirit. 3. That thoſe affections which make our Prayers acceptable to God, ſuch as love to God, truſt in him, hatred of ſin, zeal and fervency, and the like, are likewiſe the effects of Divine Grace. All theſe things I heartily acknowledge; and they are no other things than what may be concluded eaſily, from the foregoing diſcourſe concerning the Graces of the Holy Spirit.

But that which I have ſome reaſon to queſtion is this, Whether we can conclude that the Spirit will convey a right underſtanding of the Scripture into any mans minde by an immediate revelation of the meaning of it; or that he will give to

ſome

ſome men an abſolute aſſurance of their Salvation, while they live here upon their trial; or that he ſuggeſts to them by Inſpiration what they ſay in their extemporary Prayers: For whatever he may do in this kinde, I do not finde that he hath promiſed any where ſo to do. And I think we are not to promiſe to our ſelves that divine Grace which God hath no where promiſed to us. And that he hath not promiſed theſe things, I ſhall ſhew. 1. By comparing the contrary pretence with that promiſe of our Saviour concerning the Holy Spirit, in *Luk.* 11.13. 2. By conſidering what ground there is ſaid to be for it, in other places of Scripture.

1. By comparing the pretence with *Luk.* 11. 13. and here I ſhall ſhew, that whatever countenance it may have from other Scriptures, it can have none from this, which (as I have already proved) contains a promiſe of ſuch Gifts as are needful to our eternal Happineſs.

1. As to that of coming to the ſence of Scripture by *immediate* Revelation, I ſay that ſuch a Revelation is not needful for us, to make us *wiſe unto ſalvation*; becauſe thoſe places of Scripture which are neceſſary to be underſtood by us, need no *infallible* Interpreter: for all Truths neceſſary to be known, are *plainly* delivered in the Scriptures; and there is no need of a new Revelation to acquaint us with the meaning of thoſe Texts the ſence whereof is *plain* and obvious. There are indeed many paſſages hard to be underſtood in the Scriptures; but there is no neceſſity of an Infallible guide, or of New revelation to come to the ſence of *them*, unleſs they were *themſelves* neceſſary to be underſtood. If you ſay, that becauſe *all Scripture is profitable*, the reve-

revelation of the true meaning of thoſe Texts, at leaſt, which have the greateſt difficulties belonging to them, muſt be profitable alſo. I anſwer,

1. It does not follow in every particular, that becauſe ſuch a thing is profitable, therefore if I ask, God will give it; which you know was proved in the explication of St. *Luke*'s Text, *Chap.* 2. *Sect.* 2. Wherefore if I pray onely that God may proſper my induſtry in endeavouring to underſtand ſuch a difficult place, it does not follow from the promiſe in St. *Luke*, that God will grant my requeſt in that particular: For he may give me ſomething as good or better inſtead of it. As I may get advantage by underſtanding that place, ſo I may alſo get advantage by finding that after all I do not underſtand it; which may through the grace of God be improved by me into an occaſion of more Humility, Modeſty, and *Charity*, which, if St. *Paul* may be believed, is better than *Knowledge*, as my trying to underſtand did before excite me to Prayer and Induſtry. But much leſs does it follow that God will grant my requeſt, if I pray yet more particularly, that the meaning of the difficult *place* may be *revealed* to me by immediate Inſpiration: For,

2. Though that be profitable, yet 'tis profitable alſo to come to the knowledge of it by ſtudy, and the induſtrious uſe of means common to learned men, if I am a Teacher of others; or by the help of a *ſpiritual Guide*, if I am merely a Learner. And if I come either of theſe ways to the underſtanding of a difficult Text, God hath not been leſs good to me, for not communicating it to me by immediate revelation: Eſpecially if it be conſidered,

3. That

3. That if God giveth me the underſtanding of a difficult place, by bleſſing my induſtry in Reading, Hearing, Conferring with others, Meditating, and Comparing place with place; this will in all probability be more uſeful *to others*, (not to ſay *to my ſelf*) than if he gave it to me by immediate Illumination; becauſe the knowledge which is gained the former way, may be more eaſily imparted to another, than that which might be obtained by the latter. For I can lead another into my knowledge of Scripture, which comes by the way of induſtry and ſtudy, by ſhewing *him* the reaſon that convinced me, and diſcovering the method of my coming to it. Now *Reaſon* you know is a thing common to you and me, and all Mankinde. But I cannot go about to convince another of that truth, which I know onely by immediate *Inſpiration*, unleſs I could adde the *demonſtration of power*, by doing Miracles to confirm my Doctrine; or had a minde to make my ſelf as ridiculous, as thoſe Champions of the *Roman* Fraternity make themſelves, who ſay, their Church is *Infallible* in the *Concluſion*, though ſhe may be *miſtaken* in the *Premiſes*; which is as much as to ſay, that they are ſure their Church is always in the right, though ſometimes 'tis more than they can prove.

This may be ſaid for coming to the knowledge of a difficult place by *ſtudy*, the uſing of which way is principally the duty of Spiritual Guides. Now the advantage thereof being this, that they may eaſily communicate their knowledge to others; there will be ſtill leſs reaſon for private Chriſtians, who want leiſure or ability to uſe the former means, to expect that God will teach them the true ſence by Inſpiration, ſince he may lead

them to it by his Miniſters. And for this we may be ſaid further, that it is agreeable to conſtitution of the Church, in which God h eſtabliſhed an Order of men, whoſe peculiar fice it is to *feed the Flock of Chriſt*, Acts 20. and that by taking care to inſtruct them out the Word of God, not onely in neceſſary tru but in ſuch as are profitable too, ſo far as they qualified to underſtand and improve by th For ſome are to be *fed with milk onely*, *and with meat*, *being not able to bear it*, 1 Cor. 3. which words to my underſtanding imply, t God's Miniſters are to conſider and judge of capacities of their people, and to inſtruct them the meaning of thoſe Scriptures which contain moſt proper truths for them to underſtand: A conſequently that theſe are bound to attend the Miniſtry of their ſpiritual Guides, whom G hath ſet over them, and who are to judge w kinde of *meat they are able to bear*, what diffi ties are fit to be propounded and explained them, and what truths are profitable for them be inſtructed in, beſides thoſe that are indiſpe ſibly neceſſary to be known. This is the Or which God hath appointed in his Church, for th edification who are leaſt able to improve th knowledge in the Scriptures, by their own rea ing and ſtudying of them, without further a ſtance: Therefore they muſt not expect kno ledge by immediate Revelations, but by atte ding to their inſtructions, whom God hath a pointed to watch for the good of their Souls.

The concluſion of all which is this; that n their God's Miniſters, nor any of their Flock, n ther the learned nor the unlearned, can grou any juſt pretence to the gift of Interpreting Scr

ture by immediate Revelation, upon this promiſe n St. *Luke*, that *God will give the Holy Spirit to hem that ask him.*

SECT. 2.

2. It cannot be concluded from this promiſe, that n *abſolute aſſurance* that we ſhall be ſaved, is obtainble by us, while we are upon the trial of our Faith nd Obedience. My reaſon is, becauſe *this aſſurance* is neither needful as a condition of Salvation, nor as a motive to our duty, nor as a means of comfort in the performance of it. Not as a condition of Salvation; for no ſuch condition is required, but on the contrary we are exhorted to work out our Salvation with *fear* and *trembling*; and how that and the like exhortations can conſiſt with ſuppoſing this Aſſurance to be a condition of being aved, I do not ſo well underſtand. Beſides, the riends of the contrary perſwaſion do not, as far s I can diſcern, pretend to this Aſſurance by the Spirit, otherwiſe than by having alſo the *evidences* of their regenerate eſtate cleared up to their underſtandings: Wherefore a man muſt be actually n a *ſtate of ſalvation*, before he can be aſſured that he ſhall be ſaved: but now if aſſurance be a neceſſary condition of being ſaved, then till we are aſſured, we are not in a ſtate of Salvation: So hat if ever we be ſaved upon theſe terms, we muſt either be aſſured, before we are aſſured; or be in a ſtate of ſalvation, before we are in a ſtate of ſalvation. Which inconvenience thoſe *Divines* who at firſt placed the notion of juſtifying Faith n this Aſſurance were ſo ſenſible of, that they generally ſubſtituted that new notion of *relying* and *owling upon Chriſt*, in the room of the other.

And therefore I had not revived this Object against it, but that I finde Dr. *Owen* taxing P. 529. want of this aſſurance, by the Name of *Unbe which will caſt us under ſpiritual ſloth and ſlumb* for he oppoſeth this Unbelief, to an *aſſurance of perſonal Election*, and the confidence we have *thence that we ſhall not utterly and finally miſca* He doth not indeed ſay in plain terms, that are not true Believers till we are thus aſſur but his words imply as much, though they l as if he was loth to ſpeak it out; and there I ſhall trouble you no further with this ma ter.

2. It is not needful as a motive to our du for then the Scriptures do not contain ſuffici inducements to Obedience, ſince the promiſes eternal Life there are all conditional; and by co ſequence, all the aſſurance we can have of our ward from thence, is but *conditional*. Beſides, greater aſſurance than that, cannot be neceſſary move us to well-doing in point of *Gratitud* for we have infinite reaſon to love God, and thankful to him, becauſe we may eſcape the wr to come upon the conditions of the Goſpel: n in point of *ſelf-love*; for what conſideration, r garding this matter, can make us more careful our duty, than that our eternal welfare depe upon it? So that an abſolute aſſurance of the vent would be rather *unprofitable* for this purpo becauſe it would take off the force of a moſt co ſiderable motive, wherewith the Scripture pe ſwades us ſo frequently to Diligence and Watc fulneſs, and that is the motive of *Fear*. Our S viours exhortation would no longer be of uſe us; *Fear him which hath power to caſt into hell, I ſay unto you, fear him*, Luke 12. 5. nor an

the like nature. He told his Disciples, *What I say unto you, I say unto all, Watch*; which implies, that whilst we are in this world, we are in a state of temptation and danger. Now as long as we are under such circumstances, Assurance would on the other hand be rather unprofitable, since it would supplant the usefulness and efficacy of so profitable a consideration, as that of God's angry Justice against impenitent sinners, and back-sliding Christians. But Dr. *Owen* saith, *Men do but bewray their Ignorance* P. 530. *whilst they contend that* the Assurance we speak of *doth any way impeach, or doth not effectually promote the industry of Believers in all duties of Obedience.* And to convince *their ignorance*, he produceth this admirable instance: *Suppose a man that is on his Journey knoweth himself to be in his right way, and that passing on therein he shall certainly and infallibly come to his Journeys end, especially if he will a little quicken his speed, as occasion shall require; will you say that this is enough to make such a man careless and negligent, and that it would be much more to his advantage to be lost and bewildred in uncertain Paths and Ways, not knowing whither he goes, nor whether he shall ever arrive at his Journeys end? Common experience declares the contrary.* And *common sense* might have informed him that this Similitude rather makes against his opinion than for it: For, it is one thing for a man to *know* himself to be in the *right way*, and that *passing on therein he shall certainly and infallibly come to his Journeys end*, i.e. on supposition he keeps on in the *right way*, which he *knows* himself to be in; and 'tis another thing to be infallibly assured that nothing can possibly turn him out of the way, *whether he quickens his speed as occasion shall require*, or whether he lets it alone. Now it is an Assurance of this kinde, about which (according to him) we *bewray our*

Ignorance, by ſaying, *it doth not effectually pro the induſtry of Believers*; although there is plain reaſon for it, that the *former* aſſurance le the Traveller under an obligation to *quicken ſpeed, as occaſion ſhall require*, if he hopes to co to his Journeys end; but the *latter* leaves him u der none at all. Wherefore I leave the Doctor judge what coherence there is between his Simi tude, and that Reddition of it which he hath gi ven us in theſe words: *It is that Soul alone or narily, which hath a comfortable aſſurance of Go eternal immutable electing Love, and thence of t bleſſed end of its own courſe of obedience*, i. e. who aſſured of his perſonal Election, and conſequen ly of his perſeverance, *that goeth on conſtantly a evenly in a courſe of holineſs.* Here indeed he mi ceth the matter, by putting in the word *Ordi rily*; though he had no reaſon for it, having co cluded juſt before, that impreſſions of Fear, t gether with all reſolutions of Converſion grou ded upon them, ſtill come to nothing. But h Similitude does not conclude *that abſolute* aſ rance he ſpeaks of, to be either ordinarily or e traordinarily needful to *quicken* us *in a courſe holineſs*, becauſe it ſuppoſeth the Travellers aſ rance of coming to his Journeys end to be h conditional.

But from the Similitude he proceeds to the te ſtimony of Scripture, *viz.* Heb. 6. from the 10 Verſ. to the end of the Chapter, where he ſaith 'tis the *very deſigne of the Apoſtle to explain an confirm* this Doctrine, concerning the need of ab ſolute aſſurance to move us to holineſs; which he ſaith alſo is declared elſewhere, I ſuppoſe h means in his *Exercitations upon the* Hebrews; which Book I have not now by me; but the Bible

have

have, and to that I will go. The words which I suppose he chiefly aims at in that Chapter, are these: *And we desire that every one of you do shew the same diligence, to the full assurance of hope, unto the end*, vers. 11. And let the meaning of them be judged by the main scope of the Apostle in that Chapter; which was to exhort the *Hebrews* to whom he wrote, to persevere in their Christian profession and conversation, and that by two Arguments; the former (from *v.* 4. to *v.* 9.) being the desperateness of their condition, who had revolted from their Christian profession: the latter (from *v.* 10. to the end) being the certainty of their reward who should persevere, as the Apostle was perswaded those *Hebrews* hitherto had done, *vers.* 9. whereof they had given good testimony by their liberality to the poor Christians, *vers.* 10. Now he would have them still *be followers of them who through faith and patience inherit the promises*, vers. 12. an example whereof they had in *Abraham, who after he had patiently endured, obtained the promise*, vers. 15. and then he proceeds to shew, that our hope of an Inheritance is grounded upon the *Word* and *Oath* of God, *viz.* that we shall obtain if we be not *slothful*, but continue in *Faith* and *Patience*, as they did who now *inherit*. Wherefore his discourse here clearly proceeds upon this supposition, that they had no other assurance of their Reward, but upon condition of perseverance in their Duty; and then the immutability of God's promise was their security. This therefore the Apostle desired, that *every one of them would shew the same diligence to the full assurance of hope unto the end*; i. e. that by Perseverance they might arrive to the enjoyment of what they hoped for. For, first of all, *the full assurance of hope*, was to be consequent upon their

shewing the same diligence; for πρὸς τὴν πληροφορίαν, &c. is the same as if he had said, that we may obtain *the full assurance*, &c. Therefore it cannot from hence be concluded, that this Assurance, whatever is meant by it, was antecedently necessary to incite them to diligence. Wherefore, secondly, by this full assurance of Hope, we are to understand that Assurance which is the reward of *shewing the same diligence to the end*, i. e. the consummation of their hope, as πληροφορία τῆς ἐλπίδος signifies; and then the meaning of the Text is this; that the Apostle would have them be diligent to the very last, that at last they might have πληροφορίαν, &c. i. e. enjoy what they hoped for; or as it is expresst in the next Verse, *inherit the promises*. This is that sence of the place, to which, as I conceive, we are led by the words themselves, and by the scope of the Apostle in this Chapter: And therefore from hence it cannot be concluded, that the absolute Assurance Dr. *Owen* speaks of, is either ordinarily or extraordinarily needful to incite us to holiness; and notwithstanding this place, we may affirm, that such Assurance is more likely to *impeach* than to *promote the industry of Believers, in all Duties of Obedience*. But the Doctor appeals from the ignorance of them that say thus, to the *experiences* of them that finde it otherwise; *i. e.* he appeals from us to himself and his party. Now if this were a good way of arguing, then we who are so sensible of our own infirmities, as to know our need of all sorts of Motives, not excepting that of the fear of God's threatnings, to make us watchful against the Temptations of sin, may appeal to our own *experiences*, for the truth of what we say, from the *ignorance* of them that say the contrary. But there is no necessity that you or we should be trusted in this matter, when the Word of God

is

before us, which doth so vehemently urge us to
r him that can destroy both Body and Soul in
ell. Wherefore, notwithstanding all the con-
mpt you cast upon serving God out of this *prin-*
ple, we see our Saviour thought it was needful
r us, and therefore we have good reason to be-
eve that God will not be angry with us, because
e are afraid to provoke his angry Justice; nor
isregard our care to do his Will ever the more,
ecause we are moved thereunto by Fear, since it
s an argument that he himself perswades us with-
l; especially since the Scripture makes those di-
ine benefits, which challenge our utmost grati-
ude; and that goodness of God towards us,
which is so powerful an argument to make us love
him with all our hearts, a reason also why we
hould fear him. For if we may believe the Psal-
mist, we are to fear God, because there is *forgive-*
ness with him, Psal. 130.4. *i. e.* because the abuse of
his Mercy will yet more provoke his Displeasure,
and bring a more *dreadful* punishment upon us.
Lastly, since the Scripture tells us that *we are* not
onely to begin, but to *perfect holiness in the fear of*
God; and that too, in consideration of those
promises whereby we are encouraged to cleanse our
selves from *all filthiness* of Flesh and Spirit, 2 *Cor.*
7. 1. all this makes me wonder at your pre-
sumption in saying, that by the want of your ab-
solute Assurance, *Duties are discouraged, spiritual*
Endeavours and Diligence are impaired, Delight in
God weakened, and Love cooled; when the Scripture
is so plainly against you. And for your saying
that we *bewray our Ignorance*, while we make the
fear of God's threatnings, lest they fall upon us,
needful to *quicken our industry in all duties of Obe-*
dience; might we not requite you by saying more
justly, that you do but *bewray your confidence* in
making

making your ſelf wiſer than *Chriſt*, who tho
we ſtood in need of this Argument, and w
have it take impreſſion in our mindes, as I h
already ſhewn you? *It is*, you ſay, *very ſad*
any man ſhould ſo far proclaim his inexperience
unacquaintedneſs with the nature of Goſpel-grace,
Genius of the New Creature, &c. *as to be able*
to argue, viz. that the Aſſurance you ſpeak of
to careleſneſs, &c. But it is more ſad, that
under a pretence of greater *acquaintance with*
ſpel-grace, ſhould take upon them to undermine
uſefulneſs of ſo excellent a Grace of the Go
as the *fear* of God's threatnings. Now a
that *experience* you have of the *nature of G*
grace, and of the New Creature, and which m
you ſo confident, I have a good while conſide
what it ſhould be, and cannot finde a more p
bable ſence of your words than this, That
finde your ſelves made *new Creatures*, and put
to good works by an *irreſiſtible* grace, which is
darling-opinion you contend ſo fiercely for in
Book. And if that be your meaning, and
meaning be true, then I confeſs there is no
of the Argument of Fear to conſtrain ſuch as
And I will adde alſo, neither can there be
need of any motive whatſoever to make
as good as you ſay, and, as, we hope, ſome of
are.

3. Neither is this Aſſurance needful to enco
rage and comfort us while we are performing
duty: nor muſt the want of it needs caſt us
Perplexities, *Diſcouragement*, *and Deſpondency*,
P. 529. the Doctor will have it. For the Scripture
poſeth that the conditional promiſes of the G
ſpel are a ſufficient ground of comfort, while
are careful to keep the Commandments of Go

and if we are not, Comfort is a thing that belongs not to us. St. *John* ſaith, *We declare* the Goſpel *unto you, that you may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. And theſe things write we unto you, that your joy may be* FULL. *If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth,* 1 Joh. 1. 3, 4, 6. Now that *joy* which is *full*, is encouragement enough to our duty, and yields ſufficient comfort in the performance of it: but if we may believe the Apoſtle, this fulneſs of Joy may be grounded upon the conditional terms of the Goſpel, *viz.* that if we do not *walk in darkneſs, we have fellowſhip with God*; if we obey the Goſpel, God will love us; and if we perſevere therein, he will ſave us eternally: wherefore it may be had without abſolute aſſurance that we ſhall be ſaved. The Goſpel will afford us no other comfort than that which depends upon the performance of our duty; and ſeeing it hath given us abundant encouragement by the promiſes of God's Grace, to be diligent in our duty, it hath alſo abundantly provided for our comfort. But 'tis a moſt unreaſonable thing to pretend that we cannot begin to ſerve God with any comfort, till we have a *comfortable aſſurance*, as the Doctor very truly calls it, that we are *perſonally* elected, and that it is abſolutely impoſſible for us to miſcarry: for this is a comfort proper onely for them that have finiſhed their courſe, and are now ready to receive the Crown of Righteouſneſs. "Suppoſe a good man "ſhould employ his Servant in a buſineſs of ſome "difficulty, promiſing him ſufficient means to go "through with it; and for his reward, a conſide-"rable inheritance in his Family: If after he has "taken the charge, and before he has well begun

"it

"it, he should come to his Master, and fall down
"his Feet, intreating him to settle that Inheritance
"upon him beforehand, and to give him an ab-
"solute Estate in it, promising upon his ingenuity
"that he would not be the less careful of his
"work, but think himself rather the *more obli-*
"*ged* to perform it to the utmost of his power:
"sure his Master would tell him that he desired an
"unreasonable thing, since he had never found
"him worse than his word; and there was some
"reason to suspect that his impatience was a sign
"of no honest intention in him; but that for
"his own part, he would give him no better as-
"surance of his reward, than upon condition, that
"afterward he must get somebody else to do his
"work. Now if for all this, the loitering Ser-
"vant should lie groveling upon the ground, wring-
"ing his hands, and beating his Breast, protesting
"that he cannot go about his work, nor so much
"as think of it with any joy, till he hath full
"assurance that fair Estate he is so enamoured
"withal, shall be his, *whether he doth his Service re-*
"*quired of him, or whether he doth it not*; that no
"thing will comfort him, and keep up his Heart
"from sinking within him, but such a *comfortable*
"*Assurance*; that he is all over lame, and stiff, and
"cannot stir a foot, nor move a hand in his Ma-
"ster's service, as long as he hath any the least fear
"of missing that Reward: By this time we may
"suppose the good man to have a better opinion
"of his Servant than to think him a Knave; but
"he would certainly conclude that he was not ve-
"ry wise. The Parallel is so easie, that I need not
make it. Indeed if a man be perswaded that
was the purpose of God from all Eternity, to
bring a few men to eternal Life by an irresistible
power, and to leave the rest to unavoidable ruin

he can no more hope to obtain the favour of God by doing what he can to pleaſe him, than to reverſe the Decrees of Heaven. Wherefore if he underſtands his own principles, he muſt needs be under a great Agony, till he becomes aſſured that he is one of that happy number, whom nothing, no not *ſin it ſelf*, can ſeparate from the love of God. But if we entertain honourable thoughts of God, as we have great reaſon to do; if we believe that he ſeriouſly calls upon us to repent, and would have us to be ſaved; and that he is ready to ſupply us with *Grace ſufficient*, 2 Cor. 12. 9. then upon our care to pleaſe God in all things, we ſhall never want ſo much comfort as we need, *i. e.* the joy of well-doing, which is the teſtimony of a good Conſcience.

Wherefore ſince an abſolute aſſurance that we ſhall be ſaved is needful, neither as a condition of Salvation, nor as a motive to Holineſs, nor as a means of Comfort; I may conclude alſo, that neither is this one of thoſe Graces, which our Saviour hath told us, God will give to them that ask him.

SECT. 3.

Laſtly, *that* Promiſe giveth us no reaſon to expect that the Holy Spirit will dictate *extemporary* Prayers to us. For, 1. Such Prayers themſelves are not neceſſary to the obtaining of our requeſts; for had that been ſo, then certainly we ſhould have been admoniſh'd in the Scriptures to pray *Extempore* (as they call it) as well as to pray at all; and to beware of Book-prayers, and the uſe of Forms, as much as of neglecting the Duty altogether,

gether, or performing it in a careleſs ſlothful ma- ner. And this the rather, becauſe Forms of Pra- er and Thankſgiving were uſed in the Jew- Church; and becauſe alſo the modeſty of ma- good Chriſtians, and the inabilities of many mo- would naturally prompt them to the uſe of ready a help to Devotion, as pious and uſef- Forms of Prayer are. But ſo far are we fro- finding any Command in Scripture to pray upo- ſudden invention, that we finde no preference gi- ven to this way, above the uſe of Forms, but ra- ther the contrary; for when our Saviour taug- his Diſciples to pray, he enjoyned them the uſe a Form: *When ye pray, ſay, Our Father*, &c. Lu- 11. But

2. Not to contend for the uſefulneſs of Form of Prayer, above leaving the performance of th- duty to extemporary effuſions, but admitting th- advantage lay on the ſide of the latter, as ſom- men perſwade themſelves; I affirm, that the ſug- geſtions of the Holy Spirit are not neceſſary to th- conception or utterance of ſuch Prayers. For firſt, they are not neceſſary to dictate *what thing* we are to pray for, ſince the Holy Scriptures ma- abundantly ſupply us with the knowledge of the- Therefore I ſee no reaſon why Dr. *Owen* ſhould ſa- with ſo much anger, *that the Spirit of God (b- the proud carnal world deſpiſe it whilſt they pleaſ- and at their peril) doth graciouſly in the Prayers o- Believers, carry out and act their Souls and Minds in Deſires and Requeſts, which, for the matter of thea- are far above their natural contrivances and inventio-* This is ſomewhat obſcure; but I would know what requeſts thoſe are, which for the matter of them, are above your natural contrivance and in- vention: If they be agreeable to the Word of God

God, as I ſuppoſe you will ſay they are, then either you knew them to be ſo, before you pray'd, or you knew it not: If you did, you have no reaſon to ſay that the matter of *theſe requeſts* was above your *natural contrivance and invention*; if you mean thereby, as I think you do, that when you were praying, you could not poſſibly have thought of thoſe requeſts, without a ſupernatural ſuggeſtion; for you confeſs that you knew well enough before, that you were to pray for ſuch things as then come to your minde. But if you knew them not, then either you prayed for ſuch things as you did not then know to be agreeable to God's Word, or elſe you muſt ſuppoſe that the Holy Spirit, which then gave you the firſt notice of them, did immediately reveal to you that they were: And yet you ſaid juſt before, *I do not think that the Spirit worketh ſupplications in us by an immediate ſupernatural divine Afflatus, ſo as he inſpir'd the Prophets of old, who oft-times underſtood not the things utter'd by themſelves.* Now *that* Revelation is as *immediate* and *ſupernatural*, as the Inſpiration of the Prophets was; and to make all even, you ſay elſewhere, that *(let prophane and ignorant perſons, while they pleaſe, deride what they underſtand not, nor are able to diſprove) the Holy Spirit of God doth guide Believers in and by the working and experience of Faith, to pray for thoſe things the depths of whoſe myſteries they cannot comprehend.* So that if you neither know them before, nor underſtand them afterward, I think you may lay claim to the *Afflatus of the old Prophets* upon a double Title, by your own account. Now I ſhall be ſo far from *deriding* your pretence, that I ſhall not go about to *diſprove it*; but onely tell you, that we are not bound to believe you to be Inſpired men, unleſs you could prove it by ſome evident divine Teſtimony; for

P. 349. for want of which, you again appeal to your *experiences*, and let us know withal, *that he who has not experience hereof*, i. e. of having the matter of his Prayers ſuggeſted to him by the Spirit, is a *greater ſtranger to theſe things than will at laſt turn unto his advantage*; which any man may ſay, who ſpeaks more than he underſtands. All that I contend for, is, that the matter of our Prayers ought not to be dictated by Inſpiration, and that becauſe the Spirit teacheth us by the written Word of God, what we may, and what we ought to pray for. Nor,

2. The words in which we pray: for a ready uſe of our Mother-tongue will ſerve us with them freely enough; ſo that a competent underſtanding of the chief Heads of Religion, and the retaining in memory of a certain number of Scripture-phraſes and Paſſages of Holy Writ, proper to be converted into Petitions, together with a tolerable readineſs of uttering ones thoughts in proper words, will in ſome meaſure furniſh a man with this *gift*; and being thus qualified, he will not need to have the matter or the words of his Prayers dictated to him by the Holy Spirit, any more than of an ordinary Diſcourſe with his Neighbour upon a ſubject which he is uſed to ſpeak of. But if he hath over and above, a warm Invention, and a voluble Tongue, and a good ſhare of Aſſurance in himſelf, eſpecially if he be apt to be heated with his own thoughts and expreſſions, he is then qualified to excel in the way of *extemporary* praying, and to paſs for one that hath a double meaſure of the Spirit, with those who are apt to aſcribe all Heat and Eloquence in matters of Religion to a divine Principle. I do not ſpeak this to undervalue any man's abili-

this kinde, but onely to ſhew that they may be
too high. As for them that do ſo, they may
deceive themſelves by obſerving the very Pray-
s of thoſe perſons whoſe gifts this way are moſt
markable; for although theſe men are ſome-
mes pleaſed to decry the *uſe* of Forms, as not
avouring of the Spirit, yet it is plain enough, that
heir own Prayers, as ſpiritual as they look, may
e as purely Humane as the Prayers of a Book are
y them judged to be. For it is evident that they
e up themſelves to thoſe uſual *Topicks* of Prayer,
nd Heads of Devotion, according to which Book-
rayers (as they call them) are framed. They
ſually begin with the Invocation of God, by the
cknowledgment of his Attributes, and then they
un through the *common places* of Confeſſion, Peti-
ion, and Thankſgiving, which are the ſubjects that
umiſh ſet Forms of Prayer. They confeſs the ſame
ins, they beg the ſame Graces, they praiſe God
or the ſame Bleſſings in all their Prayers. Now
his is that which I ſuppoſe none of them will
eny; and then I think they muſt confeſs, that
heir Prayers, as to the *matter* of them, are as
ormal as thoſe of the Liturgy. But further, as
he matter of their Prayers is confined to certain
leads, ſo for the moſt part they uſe the *ſame ex-
reſſions*, onely with this condition, that they are
id in with ſuch good ſtore of them, that they
eed not uſe them all at once, but may keep
ome againſt another time. And thus indeed
ey do not tie up themſelves to a *form of Words*,
ecauſe they have as many Forms to uſe, as may
e made by the ſhifting and tranſpoſing of thoſe
braſes which they have in *ſtock*; and ſo many
orms they have more or fewer, according as that
ock increaſes more or leſs. And thus as we pray
ut of our Books, ſo do they out of their Memo-

ries; and the difference between their way ours (for I ſpeak now of thoſe that do not to talk idly and extravagantly in their extemporary Prayers) is this, that ours hath the advantage of Safety, and theirs of Popularity and Ostentation.

But I am not able to divine what that is in *Extemporary* praying, as *that* is diſtinguiſh'd from ſing a ſet Form, which muſt needs be aſcribed the immediate ſuggeſtion of the Spirit: The *latter* of ſuch Prayers is certainly the moſt commendable, and the knowledge of that we ſee is come another way; which ſeem'd to be the meaning too of the late *Aſſembly*, who although they threw aſide the Book of *Common-prayers* to make room for Extemporary Performances, yet thought fit to give the Miniſter a *Directory* for the *Matter*, without leaving him to be guided in that by the ſuggeſtion of the Holy Ghoſt: which made ſome men think they might e'ne as well have preſcribed a *ſet Form*, unleſs they intended to leave the proper office of ſupplying him with words, to the Holy Spirit. But the words and phraſes, as I have ſhewn you, may come from a more familiar principle: And then there is nothing left, but the ſhifting and changing of places, with them, which makes the great ſhew of variety. But this is unworthy to be aſcribed to a divine principle. So I may conclude extemporary Prayers, allowing them to be never ſo uſeful and profitable, needful to be dictated by Inſpiration; and therefore ſuch Inſpiration was promiſed by our Saviour when he promiſed the Gift of the Holy Spirit to all his Diſciples.

Thus have I ſhewn that neither of theſe

things come under the promiſe in St *Luke* 11. 13. For they are not Gifts of that kinde which are there promiſed to them that *ask the Spirit*. And I adde, it may be ſtrongly preſumed, that they are promiſed nowhere elſe, ſince they do not fall under this general promiſe of *the Spirit*, which comprehends all the reſt.

But becauſe there are ſome men ſo vehemently perſwaded that the Holy Spirit is given for theſe purpoſes, that they reckon it little better than Blaſphemy to gainſay it; I ſhall proceed to thoſe places of Scripture upon which ſuch mighty confidence is grounded, to ſee whether they afford any reaſon for it.

SECT. 4.

And firſt, as to thoſe teſtimonies which are alledged out of the Bible, in favour of interpreting or underſtanding Scripture by the immediate revelation of the Spirit; I refer the Reader wholly to Dr. *Hammond*'s *Poſtſcript concerning New Light, and divine Illumination, annexed to his Paraphraſe, &c. upon the New Teſtament*; where they are all conſider'd, and ſhewn to infer no ſuch thing as is deſir'd to be concluded from them. But if after all, any man ſhould ſay that he knows by the Light of the Spirit, that Interpretation which Dr. *Hammond* hath given of thoſe Texts, to be nothing better than *carnal Reaſoning*, and come over with Dr. *Owen*'s talk of *the Natural Man*, and the impoſſibility of underſtanding the ſpiritual ſence of Goſpel-truths, without the *Almighty Illumination* of the Spirit; I confeſs it will prove a matter of as great difficulty to reply to ſuch a pretender, as it

is to finde out a way to convince a *Quaker*: F
what ſucceſs can any man promiſe himſelf by
plying to a confident Enthuſiaſt, who perpet
appeals from the moſt evident reaſons, the pla
teſtimonies of Scripture, and the moſt rational
ferences from them, to the teſtimony of the S
rit? However, this I will venture to ſay, that
it were granted impoſſible to underſtand th
Texts without that New Light, which the Pa
call *an Infallible Spirit*, and Dr. *Owen* and his p
ty *an Almighty work of the Holy Ghoſt*, for
effect they are both the ſame thing; then it m
be granted withal, that theſe Texts are impe
nently produced, to convince us who do not p
tend to this *Infallible Spirit*, that there are a
of men upon whom God beſtows that *privile*
For that theirs is the true ſence, cannot be pro
to us, but by rational means, *i.e.* either by ar
ing from the *original* words, or the Context,
parallel places, or the like; or elſe by ſome c
divine teſtimony proper to convince us that th
in particular are inſpired, ſuch as real and
doubted Miracles. This latter way is preten
to onely by the *Papiſts*; and though the fra
they have been deprehended in, ſufficiently ſh
thoſe amongſt them that have raiſed the noiſe
their Miracles to be Impoſtors; yet it is to be
knowledged that they pretend to offer a ratio
means of Conviction, that their Church inter
the Scripture by an infallible Spirit; *which*
men I am at preſent ſpeaking of do not offe
the leaſt. As for the former way of convinc
us by rational evidence from the Text it ſelf, i
that which we are ready to ſubmit to, and the
deſire Dr. *Hammond*'s interpretation may be co
dered. But if they neither uſe this way nor
other, nor any like it, it is an abſurd thing
pr

produce thoſe teſtimonies of Scripture at all to convince us by them; becauſe upon theſe terms it is utterly impoſſible they ſhould convince us, till we have received that New Light which they themſelves pretend to. And this is all that I can hope to bring them to, *viz.* to confeſs their own impertinency in offering any teſtimony of Scripture for the juſtifying of their pretence; and that when all is done they have nothing to ſay, but *the Spirit* tells them this is the true ſence and meaning of Scripture, without enabling them to make it appear to any body elſe. And ſo we are to let them go, either for errant Hypocrites, or rank Enthuſiaſts, whom the State hath reaſon to be jealous of, leſt they ſhould have ſome dangerous deſign againſt the Government, or be prompted to Sedition and Rebellion by the heats of their own fancies, or the ſuggeſtions of the Devil, which by an Enthuſiaſt may be ſo eaſily miſtaken for the Impulſes of the Holy Ghoſt.

If laſt of all it ſhould be ſaid, that although God hath not promiſed this Inſpiration we are ſpeaking of, yet for ought we know, he may do more than he hath promiſed, and reveal the true ſence of what paſſages in Scripture he pleaſeth to whom he pleaſeth: I anſwer, that as I am no way obliged to contradict this ſuppoſition, ſo withal I muſt adde, 1. That ſuppoſing a man to be thus inſpired, he cannot prove to another that he is ſo, otherwiſe than by Miracles; which if he doth not, neither can he juſtly expect to convince another that the ſence reveal'd to him is the true ſence, otherwiſe than by ſuch rational means as he muſt have uſed if it had not been revealed: and 2. That therefore if *one* man hath nothing to ſay in concluſion for his interpretation of a place of

Scripture, but that the Spirit led him to it, and that to put any other sence upon it, is the fruit of *carnal reasoning*, and of *the wisdom of the flesh*, and a signe of *Unregeneracy*, and the state of a *natural man* that hath not the Spirit of God; which is always Dr. *Owen*'s last refuge; and another plainly shews, either by the *words* themselves, or by the designe of the discourse to which they belong, or by some other way apt to convince a rational man that the foresaid meaning does not belong to them, but one that is different from it: In this case I say the former is convinced to pretend falsly to Inspiration; and in plain English, he must be a very Fool that will prefer his Interpretation before the other. And so much for that matter.

SECT. 5.

2. The principal passages of Scripture, which seem to imply *Assurance* to be a gift bestowed upon the regenerate by the Holy Spirit, are two. The first I shall mention is that of St. *Paul* to the *Ephesians*, *Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption*, Ephes. 4. 30. Now by the Believers being *sealed*, &c. some have thought that a testimony of the Spirit, whereby they are absolutely assured that they shall be saved, must needs be meant. But first, the words are fairly capable of another meaning, *viz.* that the gifts of the Holy Spirit, bestowed upon Believers, were an evidence that God was now preparing them for the Kingdom of Heaven, since upon their believing he had blest them with so many advantages in order thereunto, and therefore that he had now a peculiar right to their Obedience: For this we know is one use of sealing,

to

to diſtinguiſh that which of right belongs to our ſelves, from what is *common.* Thus are all Believers marked out for God's *portion* and *peculiar*, by the eminent advantages of the Goſpel which he hath made them partakers of: and therefore are they ſaid *to be ſealed by the Holy Spirit*, becauſe the Goſpel is a divine Revelation, and the miniſtration of the Goſpel is the *miniſtration of the Spirit.* Thus when it is ſaid that *God the Father hath ſealed Chriſt*, Joh. 6.27. the meaning is, that by the deſcent of the Holy Ghoſt upon him, he owned him to be his Son, that great Prophet, who was to declare the will and pleaſure of God to men. In like manner God's giving his Holy Spirit to them that believe in *Chriſt*, is, as St. *Chryſoſtome* ſpeaks excellently upon this place, his *marking them out to be a Royal Flock*; it is a token of their peculiar deſignation to the ſervice and obedience of God, and a *pledge of that Inheritance*, 2 Cor. 1. 22. they ſhall be rewarded with, if they walk as becomes the Goſpel. But all this is very far from inferring an abſolute aſſurance in them who are thus marked out for God's people, that they ſhall infallibly perſevere in that duty, which belongs to their peculiar relation to God, and the performance whereof is the condition of receiving the Inheritance. And therefore ſuch aſſurance cannot be proved to be ſpoken of in this place. But, 2. The words are not onely capable of that ſence which I have offered; but their coherence with the foregoing and following verſes, and the force and reaſon of St. *Paul*'s Exhortation, requires it: *Let him*, ſaith he, *that ſtole, ſteal no more*; and *let no corrupt communication proceed out of your mouth*, &c. *Let all bitterneſs and wrath*, &c. *be put away.* The Argument wherewith he enforceth thoſe Exhortations is this, that otherwiſe they

would *grieve the Holy Spirit*, *by which they were sealed*, &c. *i. e.* they would plainly contradict the end for which God had bestowed the gifts of the Spirit upon them, who were thus marked out to be his Servants and Children. This would be to grieve the Holy Spirit, *i. e.* to bereave themselves of his gracious presence, and to come in danger of being excluded for ever out of the Rest of God; as it was with the Israelites in the Wilderness, with whom God was *grieved* forty years, and he swore in his wrath, that they *should not enter into his rest*, Heb. 3. And the note which the Apostle makes thereupon is this, that *we are made partakers of Christ*, *if we hold the beginning of our confidence stedfast unto the end*, vers. 14. *i. e.* if we hold on resolvedly and patiently in the course of a Christian life. It is the like Argument which the Apostle useth more *concisely* to the *Ephesians*, when he dissuades them from impure and evil courses, lest they grieve the Holy Spirit of God, and by consequence never enter into that Rest God had designed for them. But this consideration could have been of no force at all, if they had been absolutely sure of their Inheritance, as some from these words have pretended they were; whereas it must be granted to be very prevailing, on supposition, that by *sealing* is here meant, their being, as it were, consecrated to a life of Obedience by the Spirit of God which they were made partakers of; for then they would finde little excuse, and a greater punishment for their unchristian practices, if, being so greatly obliged, they should prove unthankful and disobedient.

The second place is that of St. *Paul* to the *Romans*, *The Spirit it self beareth witness with our spirit*, *that we are the children of God*, Rom. 8. 16.

But,

But, 1. This teſtimony of the Spirit, is that *publick Teſtimony* which was given by the Spirit, that true Chriſtians are the Sons of God; for it is ſaid in the former Verſe that they had *received the ſpirit of Adoption*; which being oppoſed to the *ſpirit of Bondage*, ſhews the Apoſtle's meaning to be this, that the Chriſtians were the *Children of the Promiſe*, and ἐκ τῆς ἐλευθέρας of the *Free-woman*, as he expreſſeth it, *Gal.* 4. 28. whereas the Jews, thoſe of them that were *under the Law*, anſwered the condition of *Iſhmael*, who was ἐκ τῆς παιδίσκης, the Son of the *Bond-woman*, to whom there was no promiſe of an Inheritance. Now that none but true Chriſtians were the Sons of God, and Heirs of the promiſed Inheritance, was that which was teſtified againſt the Jews, by the Miracles and ſupernatural Gifts of the Apoſtles and primitive Believers, *i. e.* by the teſtimony of the Spirit. And then this Text is very far from intending any immediate teſtimony of the Holy Ghoſt to our mindes that we are God's Children. And yet, 2. All that is here affirmed regards onely our preſent ſtate, that we *are the Children of God*; which if we be, it is certainly poſſible for us to be aſſured of it: nay, we cannot be ignorant of our ſpiritual condition, without our own fault, ſince we have ſo plain a rule to try our ſelves by as the Word of God; *By this we know that we know him, if we keep his commandments.* Now our keeping of God's Commandments, is that which our own *ſpirit* or Conſcience muſt *witneſs*; and then upon this condition the Revelations of the Goſpel (wherein, to be ſure, is the witneſs of the Spirit) witneſs to us that *we are the children of God*; *and if Children, then heirs*, &c. All which may very well be, without our believing that it is abſolutely impoſſible for us to forfeit our *Inheri-*

V. *Knowl. of Jeſus Chriſt, p.* 389.

tance

tance by any future miſcarriage; and therefo
from this place it cannot be concluded, that ſu
aſſurance is given by the Holy Spirit.

SECT 6.

3. For the pretence of uttering the ſuggeſtio
of the Spirit in *Extemporary* Prayers, I know li
wiſe but two places of Scripture commonly ur
in favour of it. The former is St. *Paul*'s ſay
I will pray with the ſpirit, and I will pray with
underſtanding alſo, 1 Cor. 14.15. Which I con
is a Text that I never heard produced for this p
tence, but by thoſe that have nothing but m
zeal to defend their opinions withal, I mean ſu
of the people that follow Dr. *Owen* and his br
thren of the Separation: I do not wonder that
ter they have been poſſeſt with a ſtrong perſu
ſion that the Spirit of God helps them to Wo
or Sence, or both, in their Prayers, they conc
this Text to be a *proof* for their purpoſe; for t
words ſound that way, if a man believes w
they do about Extemporary Prayers, before-ha
But I have often wondered that they who t
upon them to be their Guides, who preten
learning, and if they minded the Text at all, c
hardly be ignorant that the *praying by the Spi*
there meant, was uſing the gift of Tongues
Prayer; and the *praying by the Underſtanding*,
praying in a Language underſtood by the peopl
that they, I ſay, ſhould ſuffer their people to m
away ſo long together, with a belief that this Te
gives them Authority to expect that the Spirit
God will take care they ſhall ſpeak good ſence
their Extemporary Prayers; this is that which
cannot but admire. I do not ſay they are all
diſhonc

ſhoneſt; but I have reaſon to think that many them are; and they cannot deny it, I ſuppoſe, leſs they grant that we are acquainted with the lk of their Followers, better than they themlves are.

But diſmiſſing this place, which is ſo very wide om the purpoſe which it is produced for, I proeed to the ſecond, which indeed carries a more kely appearance; and in the judgment of Dr. wen, contains a ſufficient proof, that the Spirit f God *carries out the mindes of Believers in reueſts, which for the matter of them, are far above heir natural contrivance and invention*, i.e. that when elievers venture to pray *Extempore*, the Spirit of God prompts them as they go along, to pray for uch things, as otherwiſe could never have come o their mindes. For his words ſignifie thus much t leaſt; if not, that the very knowledge of thoſe hings is communicated to them at that very inſtant before they pray for them, and that by immediate Revelation. The place is this: *Likewiſe the Spirit alſo helpeth our infirmities; for we know not what we ſhould pray for as we ought; but the Spirit it ſelf maketh interceſſion for us with groanings which cannot be uttered. And he that ſearcheth the Hearts, knoweth what is the minde of the Spirit; becauſe he maketh interceſſion for the Saints according to the will of God*, Rom. 8. 26, 27. I ſhall endeavour to ſhew the true meaning of theſe words, and leave it to the Reader, whether the foreſaid opinion of the Doctor can be concluded from them. His other thoughts of this matter I ſhall not pretend to confute, becauſe I do not ſo well comprehend what he means, *viz.* when he tells us with reſpect to the *ſubject of Prayer*, *the ſanctified Heart*, that by the *Groans which cannot be uttered*, are

P. 385. are meant, that *bent, frame, inclination, and* [illegible] *of the Inward man in prayer from the power* [illegible] *Spirit, which they themselves in whom they are wr*[illegible] *do not fathom nor reach the depth of*; unless he m[illegible] that a man may desire the Graces of God [illegible] *inexpressible* vehemence, and yet not undert[illegible] that he does so: If he intends this, I need o[illegible] to tell him, that because these groanings are [illegible] utterable, it follows not that they are unin[illegible] gible. If he intends it not, I do not *fathom* [illegible] *reach the depth* of his meaning. Again, when [illegible] tells us, with respect to the object of Prayer, [illegible] the *mysterious things* which *Believers pray for*, [illegible] *now made nigh, now realized unto them*; I do [illegible] well know whether he means *now* at their p[illegible] ers, or *now* at some other time before. If w[illegible] they are praying, 'tis somewhat hard to conc[illegible] that the Spirit *represents the truth of those thing[illegible] and by the Word*, as he saith; if at some other [illegible] before, then certainly the *things themselves* w[illegible] represented before too, and they knew they w[illegible] to pray for these things; and then it is above [illegible] apprehension how the matter of their Pra[illegible] should be *far above their natural contrivance and*

P. 349. *vention*, either just before, or while they are pr[illegible] ing. It seems strange likewise, that by the P[illegible] ers of *men low and weak in their notional appre[illegible] sion of things*, we may *see them led into Comm[illegible] with God in the highest and holiest mysteries of [illegible] Grace*; and that they *have an experience of the [illegible] and power of the things themselves in their [illegible] Hearts*. For what have we to *see* this by, [illegible] their Words, and Gestures? *&c.* But it is past [illegible] reach, how by these helps we can *see* that wh[illegible] he told us before, *God onely sees*, viz. *the sec[illegible] workings of the New Creature, when acted by [illegible] Holy Ghost in Supplications*. And to do him ri[illegible]

e ſeems not to aſcribe the extemporary utte-nce, but onely the preſent conception of matter, o the Spirit. Other obſervations of this kinde ight be made, which I ſhall not clog the Reader ithal. But upon the whole matter, *Rom.* 8.26, 7. ſeems to me much eaſier to be underſtood han any thing that he ſaith with relation to it; nd unleſs he ſhall pleaſe to explain himſelf fur-her, one may ſooner, I think, underſtand St. *Paul* han him, though there be conſiderable difficulties n the Text which need an Interpreter.

Therefore I ſhall, 1. Conſult the ſence of good Authors, and ſuch as the Doctor, I hope, will not P.349,385 ake upon him to ſay were *Proud, Carnal, Ignorant, and Profane perſons*; words which he throws ſo iercely about him whilſt he is diſcourſing of Pray-er, the very mention of which one would think hould have taught him more meekneſs. 2. I hall compare what they ſay with that which ſeems o me to be the deſigne of St. *Paul* in the fore-going and following Verſes. This I take to be a good way, both to underſtand the Text, and to avoid the Doctor's diſpleaſure, if we ſhould not altogether agree about the meaning of it at laſt.

St. *Chryſoſtome* ſaith, that in thoſe words, *Like-wiſe the Spirit helpeth our infirmities*; *for*, &c. St. *Paul* inſtructs us *not always to judge thoſe things pro-fitable which ſeem to be ſo*, λογισμοῖς ἀνθρωπίνοις *to mere natural Reaſon:* For it was likely that *they who ſuffered ſo many evils, wiſhed a relaxation, asking it as a grace from God.* But ſaith he, *do not think that would be beſt*, which preſently *appears* to be ſo: upon this very account *we need divine aſſiſtance*; for *man knoweth little or nothing* what is for his wel-fare; wherefore the Apoſtle ſaith, *We know not*, &c. *Chryſ.* in *Rom.* 8. Hom. 14.

And

And then he ſhews this was St. *Paul's* [illegible] *when he prayed that the Thorn in the Fleſh* [illegible] *removed*, 2 Cor. 12. *but obtained it not*: [illegible] proves that this Thorn were the [illegible], and [illegible] the *Dangers and Perſecutions* he lay under.

Auguſt. *Ep.* ad Probam, 121. *c.* 14.

In like manner St. *Auſtin* tells us, *It is* [illegible] *believed that St.* Paul, *or thoſe to whom he* [illegible] *not the Lord's Prayer; why ſhould he therefore* We know not what to pray for as we [illegible] *but becauſe temporal Afflictions are moſtly* [illegible] *either to cure us of the ſwelling of Pride,* [illegible] *but we, not conſidering this, deſire to be exempted them. From which ignorance the Apoſtle ſhews ſelf* not to have been free, when *leſt he ſhould exalted by the abundance of Revelations, there given to him a Thorn in the Fleſh, a Meſſenger* [illegible] *tan to buffet him; and he beſought the Lord* [illegible] *that it might depart from him, herein not* [illegible] *what to pray for as he ought —— Therefore in* [illegible] *tribulations, which may be either profitable or hurt we know not what to pray for*, i. e. whether [illegible] better to have them removed or not; *and becauſe they are hard to be born, we do as men gether deſire to have them removed.* And not [illegible]

Ad Probam, *c.* 15. De Anim. & *c.* Orig. Lib. 4.

after he ſaith, *The Spirit cauſeth the Saints to* [illegible] *cede with unutterable groans, inſpiring them with deſire of a thing yet unknown, which they pati expect; for how ſhould that which is deſired, be tered, when it is yet not known?*

Hierom in locum.

To the ſame purpoſe St. *Hierom* ſaith, the [illegible] rit helpeth our Infirmities, *that we ſhould not* [illegible] *earthly but heavenly things*; we know not what pray for: *They are commonly hurtful things* [illegible] *we think profit us, and therefore our deſires are granted —— as he ſaith himſelf elſewhere: For* [illegible]

thing I beſought the Lord thrice that it might depart from me. He maketh interceſſion for the Saints. *Here,* ſaith he, *St.* Paul *by the Spirit, means the grace of the Spirit: For the Spirit intercedes, becauſe he maketh us to pray with unutterable groans, as God is ſaid to try us that he might know us; that is, that he might make us know our ſelves.* And to intercede according to the Will of God, is to *deſire Holy and not Secular things.*

Thus St. *Ambroſe* (if he was the Author of thoſe Commentaries:) We know not, *&c. for we are deceived, thinking thoſe things will profit us which we deſire, when they are not profitable: and here he uſeth the ſame inſtance likewiſe of St.* Paul's deſiring that *the Meſſenger of Satan* might depart from him; to which he addes that of *James and John* deſiring the pre-eminence in Chriſt's Kingdom, who *asked they knew not what.* But withal he ſuppoſeth, that the Spirit doth properly intercede with God in our behalf, that we may have ſuch things as are profitable for us. *Ambroſe* Com. in *Rom.*

Theodoret ſaith, the Apoſtle ſpeaks to this purpoſe; *Pray not to be delivered from troubles, for you know not what is profitable for you, as God doth who governs all. Reſigne up your ſelves to him that holds the Helm of the Univerſe,* &c. But, ſaith he, by the Spirit is meant the *grace of the Spirit, which is given to them that believe*; for being thereby *ſtirred up, we pray more earneſtly,* &c. And he addes, that the *Apoſtle ſpake this* from the experience of what he had ſuffered; [referring probably to that paſſage concerning the Meſſenger of Satan, ſo often already mentioned.] *Theod.* in *Rom.*

To mention no more, *Origen* thus paraphraſeth upon *Orig.* in Ep. ad *Rom.* l. 7.

upon the Text: *Sometimes through infirmity we desire things contrary to our welfare; as a sick man would have the Physician prescribe him what is agreeable to his present appetite, instead of that which is for his health; so in this infirm state of ours, we ask sometimes what is not expedient for us. And* [Paul] *who had the Messenger of Satan given him, thrice asked,* &c. *not knowing what I asked; and received this answer, My grace is sufficient for thee—The Flesh lusteth against the Spirit; but when the Spirit of God seeth our spirit striving against the Flesh, he reacheth out his help.*——*Now, saith he, if any one can finde out a more sublime sence than this, let him enjoy it to himself. But they are to be admonish'd who desire of God the prosperity,* &c. *of this life; because in these respects they know not what to pray for as profitable; for it often happens that these present advantages,* &c. *tend to the harm of the soul. And therefore that is to be minded by us which we are taught in the Lord's Prayer; Thy Will be done.* As to that clause, *who searcheth the Hearts,* he saith, *it shews that God regardeth the minde more than the words wherewith we pray.* As to the *unutterable groans,* he saith, *How can that which the Spirit of God speaketh to God, be uttered by us, when sometimes that which our own spirit feels and understands cannot be expressed by us in words?*

Now I believe we shall not readily meet with a place of Scripture containing any matter of difficulty, in the interpretation whereof the Fathers do more unanimously conspire, than they do in this sence of this. I could easily have added more Authorities to the same purpose, if I had pleased; but I hope these will be sufficient to satisfie any sober person, that that interpretation of this Text which I prefer before Dr. *Owen*'s, is not fit to be call'd pre-

preſently the *reaſoning* of the *carnal* and *unregenerate* man; for I ſhall offer no other than what is agreeable to the ſence of theſe Chriſtian Writers, who may with the help of a little charity, I think, paſs for *regenerate* men.

The ſum of what they ſay towards the interpretation of the Text, is this:

1. That *we ought* in the general to pray for what is beſt for us.

2. That in ſome caſes we *know not* what is beſt; and they are thoſe which concern our preſent ſtate in this world, with regard to afflictions on the one ſide, and eaſe and proſperity on the other. And thus St. *Auſtin* prevents that Objection of the Chriſtians knowing the *Lords Prayer*, by reſtraining the *ignorance* of what we are to pray for to the matter of temporal afflictions.

3. That our infirmities here mentioned, conſiſt in this ignorance, together with our proneſs to deſire Health, Riches, and Eaſe, *&c.* and the natural averſation we have to Pain and Trouble, when as yet God may ſee that the *former* will be hurtful, the *latter* profitable for us.

4. By the Spirit's making interceſſion for us, they all underſtand his exciting us to pray for our ſelves, excepting St. *Ambroſe*, who ſuppoſeth the Spirit to intercede *properly* for us, that God would beſtow better things on us, than we ſometimes ask for our ſelves: and *Origen* ſeems to underſtand both.

5. That the Spirit's helping our infirmities, is

his inciting of us to pray for *heavenly* things, not for *earthly*, as St. *Hierome* saith; which pray κατὰ θεὸν, *according* to the pleasure of God: as if it were unlawful to pray at all for any poral blessings; but that we are to be if we be denied; because *those things*, viz. verance from Afflictions, *&c.* which we would *profit*, may *hurt* us, as he observes. therefore all our desires of this kinde, are limited by that Petition which our Lord taught us: *Thy Will be done*, as *Origen* notes. short, by the scope of what they all say, seems to be their meaning, that the Spirit our infirmities, by increasing our desires after venly things, by making us more indifferent earthly matters, and content with Afflictions God seeth them good for us, seeing his Gra sufficient for us, as he told St. *Paul* when earnestly desired to be delivered from the *senger of Satan*; which is the Instance they all

6. By the *unutterable groans*, some of them derstand that inexpressible fervency of minde, kindled in good men by the Spirit of God, wh with they desire heavenly things; and wh where-ever it is, will certainly abate our d of worldly advantages, and make us less w of afflictions. Others of them suppose the per Intercessions of the Spirit to be underst them. And St. *Austin*, in particular, suppose by the *unutterable groans*, is meant, the desire o state and condition in this world which is bes us: For, saith he, *how should that which is de be uttered, when it is yet unknown?* i. e. when der an affliction, we pray for what God seeth for us, not knowing whether that may pro be the continuance, or removal of it?

Thus you ſee how they agree in the main about this matter; the interpretation of *Origen* himſelf, who could not learn it from any of the reſt, falling in with theirs; and yet he was apt to finde as many Myſteries in the Bible as another man; but he leaves them that could light upon a more ſublime ſence of theſe words, to enjoy their opinion by themſelves.

Now it is very plain that the ſuppoſition upon which they go in interpreting the Text this way, is this, that *our not knowing what to pray for* belongs to the caſe of preſent afflictions, which for ought we know may be more profitable for us, than to be exempted, or reſcued from them. And now I come to ſhew that this Suppoſition, and the Interpretation built upon it, is agreeable to the deſigne of the Apoſtle in that part of the Chapter, wherewith this Text hath a plain coherence; which was the ſecond thing propounded.

In the 17 verſe St. *Paul* begins to comfort the Chriſtians under their afflictions, ſhewing them that they *who ſuffered with Chriſt*, ſhould *be alſo glorified together*. This conſideration affords two arguments of Patience, which he diſtinctly notes: The former, being the tranſcendent greatneſs of *that Glory* which they hoped for: The latter, the profitableneſs of their preſent ſufferings to prepare them for that Glory. 1. The nature of the Glory it ſelf: *For I reckon*, ſaith he, *that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us*, v. 18. From which Verſe to the 24th, he proceeds to ſhew that

Between v. 19, and v. 24 *there are ſome difficult paſſages*, viz. the creature being ſubject to vanity, and the groaning of the creation, &c. *which are made very clear and plain in* Dr. Hammond's *Annotations, where that which I have here ſuppoſed to be the general meaning of the whole Period, is particularly explained; and therefore becauſe I am unwilling to entertain the Reader with the Solution of difficulties, ſomewhat remote from my main deſigne, I refer him thither.*

as in God's good time the Heathens would be
ſcued from their Idolatries, to be made partak
of this Glory; ſo the Chriſtians ſhould be
ſcued from their ſufferings alſo, under which th
now groaned. Wherefore at preſent he wo
have them take comfort in the hope of that
liverance and Glory, which was yet to com
For, ſaith he, *we are ſaved by hope.* &c. *v.* 24.
if we hope for that we ſee not, then do we with
tience wait for it, v. 25. 2. He perſwadeth th
to patience yet farther, by the profitableneſs
their preſent ſufferings: *We know that all th*
work together for good to them that love God, to
who are the called according to purpoſe, verſ.
that is, who with full purpoſe and reſolution
here to the profeſſion whereunto they are cal
notwithſtanding all theſe ſufferings: *For w*
he did foreknow, he alſo did predeſtinate to be
formed to the Image of his Son, that he might be
firſt-born among many brethren. Moreover, whom
did predeſtinate, them he alſo called; and whom
called, them he alſo juſtified; and whom he juſtifi
them he alſo glorified, verſe 29, 30. *i. e.* And
not onely true that God will convert theſe ſuf
ings which now befal us into a means of our
eſtimable advantage; but we are to conſider
ſo, that thoſe whom God fore-knew or *fore-*
proved for his Children, were *fore-appointed* to
ferings, that in this reſpect alſo we might be
our elder Brother *Chriſt Jeſus*, who hath ſhew
this way of coming to the joy that is ſet be
us; wherefore we are not to wonder if we
called to actual ſufferings now, upon our un
going of which with faith and patience, God
juſtifie and own us for ſincere perſons, and re
us eternally. *What ſhall we ſay then to theſe thi*
If God be for us, who can be againſt us? verſ.

&c. *Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? As it is written, For thy ſake are we killed*, &c. *verſe* 35. *Nay, in all theſe things*, which through the divine diſpoſition tend to our good, *we are more than Conquerours*, verſe 37, *&c.* This is the ſecond Argument uſed by the Apoſtle, *viz.* the profitableneſs of afflictions themſelves, *to them that love God*; which is fully expreſt, *verſe* 28. and vehemently urged to the end of the Chapter. But the Apoſtle makes way for this Argument by what he ſaith *verſe* 26, 27. *Likewiſe the Spirit alſo helpeth our infirmities*; *for we know not what to pray for as we ought*, &c. For it is plain by thoſe words *likewiſe*, *alſo*, that he was now offering to them a farther conſideration, having juſt before concluded that motive to patience, from the deliverance and Glory which they hoped for. And that which he proceeds to ſhew, is the miſtake of thinking that it were at leaſt better *for the preſent* to be exempted from theſe ſufferings; ſince in matters of this nature, *we know not what to pray for as we ought*; *but the Spirit it ſelf maketh interceſſion for us*, that we may have what is beſt; and then if ſufferings befal us, we know they are moſt profitable for us; and conſequently *that all things work together for good*, &c. Now by this time I think it is very plain, that *the ſuppoſition* upon which the *Fathers* went, reſtraining the ignorance of what we are to pray for, to the matter of preſent afflictions, is not onely coherent with the deſigne of the Apoſtle in this place, but that the context does indeed require it. I ſhall onely adde, that the words themſelves, συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν, do properly ſignifie the Spirit *relieveth us under our afflictions*; for ἀσθένεια here tranſlated *infirmity*, is very frequently uſed See Dr. *Ham.* An.

in the New Teſtament to ſignifie *Miſery* and D
ſtreſs.

To conclude therefore, if with *Origen*, St. A
broſe, and Dr. *Hammond*, you ſuppoſe the interc
ſion of the Spirit to be underſtood in the prop
ſence, the Text may be thus paraphraſed. "Th
"Goſpel of Chriſt affords us this relief agai
"impatience under Afflictions, that whereas w
"know not whether Afflictions, or Deliveran
"and Eaſe be beſt for us at preſent, and conſ
"quently, as to theſe reſpects, know not what
"pray for in particular; the Spirit of Chriſt him
"ſelf intercedes for us with [ἀλαλήτοις] *unutte*
"groanings, *i.e.* earneſtly and powerfully: *(for*
"*an inexpreſſible deſire we commonly underſtand*
"*that is vehement.)* And God who ſearcheth ou
"Hearts, and underſtands that we do ſometim
"deſire ſuch things as tend not to our advanta
"knoweth alſo what the Spirit intercedes for
"[ὅτι] *that* he requeſts in our behalf, better thing
"for us, than we do for our ſelves; for we
"ever ready to deſire [κατὰ ἄνθρωπον] ſuch thing
"as ſeem beſt *to man*; but he asks [κατὰ θεὸν] wha
"*God* knows to be beſt for us.

But if with St. *Auſtin* and the reſt, we unde
ſtand by the *interceſſion of the Spirit*, his making
to intercede for our ſelves, as we may witho
ſwerving in the leaſt from the main ſcope of th
Text, or excluding the former ſence; then th
words admit of this Paraphraſe. "Whereas whe
"we pray for deliverance from affliction, *we kno*
"*not whether it be beſt* for us to have our deſi
"granted; the Holy Spirit inclines us to an e
"tire ſubmiſſion of our ſelves to the divine Wil
"and together with our moſt earneſt Prayers
"ther

that kinde, there is all along mingled that ſecret and more vehement deſire of what God ſeeth beſt for us; which is a grace of the Holy Spirit, whereby the forwardneſs of our Appetites after the eaſe and comforts of this world, is corrected and governed. Now though this earneſt requeſt be *not uttered*, the particular matter of it being *not yet known*, ſince we are ignorant what will be moſt profitable for us, yet *he that ſearcheth the Heart*, underſtands it perfectly, and *knows* that we vehemently deſire not ſo much that deliverance, or worldy advantage, which is the matter of our *uttered groans* and Prayers, as that good which *the Spirit* moveth us to pray for, and which we *cannot particularly utter*, that namely which God ſeeth beſt for us. This indeed is a deſire of the Heart, which proceeds from a divine cauſe; and God is ſo pleaſed with it, that he will not fail to grant it; ſo that if afflictions continue, we know *they ſhall work together for good*, &c. And thus the Holy Spirit relieveth us under our *infirmities* and diſtreſſes, by bringing all our worldly appetites under ſubmiſſion to the pleaſure of divine Wiſdome and Goodneſs.

And thus much for the interpretation of this Text; which I have been the more careful in conſidering, becauſe it is perpetually produced to juſtifie the pretences of thoſe men that aſcribe their extemporary *inventions and contrivances* in Prayer, to the ſuggeſtion of the Spirit of God, and make it little leſs than Blaſphemy for any man to contradict them. I have by good Authorities, and by the ſcope of the place, and by the importance of the words themſelves, clearly ſhewn that it belongs to another very diſtinct matter, and is

consequently incapable of being made use of
their purpose. And now whether he that
pious Forms of prayer, be not capable of
relief from the Spirit which is here mentio
I leave it to every sober Reader to judge;
will not so far question his understanding, or
sume upon his patience, as to help him any
ther to do it.

Thus have I at last considered those place
Scripture, which are commonly alledged in fa
of those three pretended gifts of the Spirit, w
I shewed before were not contained under th
neral promise of *the Holy Spirit*, Luke 11. 13.
mongst many other reasons inducing me to
work, I shall mention but these two.

1. To vindicate the Holy Spirit from thos
honours that are daily done to him, either
wicked and unrighteous men attribute their
fidence that they are personally elected, to
testimony of the Spirit; or while men impatie
contradiction, ascribe their absurd interpreta
of the Scripture to the *Revelation* of the Sp
or while men *low and weak in their notional*
hensions of things, impute the *vanity* which the
quently utter in their Prayers, to the *impuls*
suggestion of the Spirit. 2. To take off the
of Christians from the expectation of such
from the Spirit, as are nowhere promised,
they may more zealously pursue after those
ces which are indeed promised, and wi
which they cannot be saved. And thus muc
that part of my undertaking, which conc
those Effects for the producing of which the Hol
rit is promised.

C

CHAP. VI.

Concerning thoſe to whom the Holy Spirit is promiſed and given.

SECT. I.

TO ſpeak clearly to this matter, we are in the firſt place to obſerve, that the Operations of the Holy Spirit are either,

1. Such as prevent our belief of the Goſpel, and our very firſt deſires to know the will of God, and to live according to it; this is that *Grace* which depends not upon our believing, being the cauſe of thoſe diſpoſitions which I have ſhewn to be preparatory and antecedently neceſſary to Faith it ſelf. Or,

2. Such as follow after, to cheriſh and improve ſuch good beginnings in us, and to endue us with all qualifications neceſſary to eternal Life. Now the promiſes of this Grace are conditional; ſuch is that promiſe in St. *Luke* 11. 13. and the condition is plainly expreſt, God will give the Holy Spirit to *them that ask him*, who are already convinced of the Truth, and deſire to do the will of God, and pray for divine aſſiſtance. Such alſo is that promiſe in 2 *Cor.* 6. that God will dwell in us; which depends upon our being the ſincere Diſciples of Chriſt, and *cleanſing our ſelves from all filthineſs of the fleſh and ſpirit.* Theſe are the *principal* promiſes of *Grace* made to us in the Goſpel,

Goſpel; and it is evident we have no *right* to the former, but on condition of our believing in Chriſt and owning our ſelves to be his Diſciples; nor to the latter, if we do not obey the Goſpel. And from hence we may learn where the true difference lies between *common* and *ſpecial* Grace; which is a diſtinction, I doubt, oftner uſed than underſtood. That *ſpecial Grace* implies an higher degree of favour towards them upon whom it is beſtowed, than is ſignified by *common Grace*, is obvious to every man's underſtanding. Now there are indeed divers promiſes of ſuch Grace to be met with in the Goſpel, and which will be in force to the end of the world; but they are all of them conditional, and made with reſpect to ſome Qualification, without which they do not belong to us. Wherefore *ſpecial* Grace is that which is ſuſpended upon the performance of ſome condition; and conſequently, that Grace to which ſuch a condition is not required beforehand, is *common*. But ſince there are ſeveral degrees of Grace, proportionable to the ſeveral Qualifications of men: For *inſtance*, ſince more Grace is promiſed to Believers than to Unbelievers; and yet more to ſincere Chriſtians, than to mere Profeſſors: The diſtinction is to be underſtood in this Latitude, that the ſame degree of Grace which is *ſpecial* in one reſpect, may be *common* in another; for that Grace whereof *Faith* is the condition, is common in reſpect of that which obedience qualifies a Believer to receive; as it is ſpecial, with regard to that which does not require the condition of Faith, and which an Unbeliever is capable of. Wherefore the diſtinction is not accurate enough, to be nice withal: for if it be ſtrictly held to, there are ſeveral inſtances of divine Grace that will not fall under it; becauſe then onely the firſt Operations of

of the Spirit upon our mindes, *preventing* all good inclinations in them, will be *common* Grace; and thoſe onely which crown our obedience with perſeverance, *ſpecial*. But admitting the former Latitude, the diſtinction will reach every Operation of the Holy Spirit upon our mindes; and the difference between that Grace which is common, and that which is ſpecial, may be ſo placed, as that we may underſtand one another when we uſe the diſtinction.

And then I offer it to be conſidered, whether it be not moſt agreeable to the Scriptures, to place the difference between them in this; that *common* Grace is that whereby we are led to the Faith of *Chriſt*, and the profeſſion of Chriſtianity, and ſo includes all thoſe good deſires that are excited, and all thoſe good diſpoſitions that are produced in the mindes of men *before* they *believe*; and *ſpecial* Grace, that which is given to *Believers* onely, for the ſtrengthning of their Faith, the increaſing of their good deſires, and the enabling of them to live according to the Goſpel. For although there are degrees of that Grace to which Faith is pre-required, and of that which is antecedent to Faith, our Saviour's rule, *To him that hath ſhall be given*, holding equally in both caſes; yet it is obſervable, that the promiſe of *the Holy Spirit*, in St. *Luke*, and all the particular promiſes of that nature in the Goſpel, are given only to Believers; and that we have no right to them but upon the performance of ſome condition required in the New Covenant. Now ſince there are peculiar promiſes of *the Holy Spirit*, which belong onely to them that believe, it ſeems agreeable to the Scriptures, to ſuppoſe Faith to be the firſt condition of ſpecial Grace, and conſequently that

Grace

Grace to be common, which requires not the performance of any condition undertaken by when we are admitted into the Covenant.

It is in this ſence that I ſhall underſtand diſtinction, becauſe otherwiſe I think it will often prove a Diſtinction without Difference, ſince the ſtrict meaning of the words, the ſame Grace may be both common and ſpecial. Thus alſo may underſtand the difference between *preventing* and *co-operating* Grace, and between *preparing* and *perfecting* Grace: For theſe diſtinctions express the ſame thing in other reſpects, that is meant by *common* and *ſpecial* Grace. For that Grace which we call *common*, becauſe it is given without the *condition* which is neceſſary to qualifie us for greater Grace, is alſo ſaid to be *preventing* Grace with reſpect to God, who is the *firſt* cauſe of all that is good in us; and likewiſe *preparing* Grace with regard to ſome further improvement, that we are thereby made capable of attaining: And then *co-operating* and *perfecting* Grace, are but other words expreſſing the ſame thing that is meant by *ſpecial* Grace, with a like difference of reſpects. So that theſe *diſtinctions* are to be underſtood with the ſame Latitude, and uſed with the ſame caution that the former is. If I am miſtaken in this, *they* are more ſubtile and intricate than I was aware of.

But the accurate uſe of theſe diſtinctions is not that which I contend for; it is ſufficient for me if I can make my meaning to be underſtood; which is this: That although Faith be an effect of divine Grace, yet there is an higher meaſure of Grace promiſed to us if we *believe*; and a greater than that, if we *ſincerely obey* the Goſpel. The

greater

greater promiſes of Grace are made to thoſe that are in a good way already; and the better that way is in which they are, the more plentiful communications of the divine Spirit are they capable of. It is indeed impoſſible to aſſigne the ſeveral degrees of that Grace, which is beſtowed upon men, under ſuch qualifications as the Goſpel requires; becauſe we know not the degrees by which men are more or leſs qualified. The Scripture hath onely acquainted us that believers and good men have promiſes of ſpecial Grace. As for the particular degrees of it, it is not neceſſary we ſhould know them; and therefore our Saviour hath told us onely in general, *To him that hath ſhall be given*; that is, as the Parable to which theſe words belong clearly imports, greater meaſures of Grace ſhall be beſtowed upon them who beſt improve the Grace they have already received. And this is a very weighty encouragement to make us all careful to be better.

SECT. 2.

I come now to ſpeak directly to the Argument of this Chapter, *viz.* who are the *Object* of Grace, or the Operations of the Holy Spirit; and that by laying down two or three plain *Propoſitions*; which being proved, the Queſtion will be ſufficiently and truely anſwered.

1. *God will give ſpecial Grace to all thoſe that perform the conditions upon which it is promiſed*; which I hope ſtands in need of no other *medium* to prove it by, than that God is faithful and true, and will perform his promiſe. Dr. *Owen* truely obſerves, P. 182
that *the ſame Grace in nature and kinde, is communicated*

nicated unto ſeveral perſons in various degrees, and by them uſed or improved with more or leſs care and diligence. I ſhall adde, that this *ſpecial* Grace (for of that he ſpeaks) is communicated unto them in thoſe degrees, *according as* the Grace they had formerly received, was improved with more or leſs diligence; for that is plainly the meaning of thoſe words now mentioned, *To him that hath ſhall be given*; a ſaying ſo often repeated in the Evangeliſts, but as near as I can remember, not once taken notice of by our Author throughout his great Book, though it be as materiall and neceſſary a paſſage, for any Chriſtian Writer, that undertakes this ſubject, to guide himſelf by, as any is in all the Scripture. For what reaſon he ſlips over this Text, though it lay ſo plainly before him in the Bible, he knows beſt himſelf: He could not but know it was very pertinent to the ſubject though it was impertinent to his manner of handling it: I am ſure it is a ſufficient confutation of his deſigne in the *Chapter* concerning *works preparatory to Regeneration*; where, as I ſhall in due place manifeſt, he makes all the preparatory works that one can well think of, to ſignifie nothing at all in effect, towards the obtaining of that Grace whereby we are Regenerated; which, beſides that it confutes the Title of the *Chapter*, is nothing leſs than to make the communication of that Grace an arbitrary act, that depends not upon the performance of any conditions required on our part; and conſequently, to deſtroy all the encouragement we have from the promiſe of Chriſt to pray for the Holy Spirit, that we may become the ſincere Diſciples of *Chriſt*. Indeed he is now and then pleaſed to mince the matter, as when he tells us; *Sometimes, as to ſome gifts and graces*

P. 86. *God doth beſtow his Spirit where there is ſome preparation*

paration and co-operation on our part. Sometimes, and *ſome Graces*, and *ſome Preparation*, are uncertain words: But I would know what he means by thoſe Graces, which he ſuppoſeth will not be beſtowed, though there be *never ſo much* preparation on our part; for that is alſo clearly ſuppoſed in his words. For inſtance, If through the Grace of God a man believes the Goſpel, and heartily deſires to live according to it; praying as our Saviour hath taught him, for the Holy Spirit, in order to that end; I would know whether upon this preparation and co-operation on his part, God will not enable him ſo to do. If our Author denies it, let him anſwer our Saviour's ſaying; *How much more ſhall your heavenly Father give the Holy Spirit to them that ask him?* And ſo upon the like preparation for any *ſpecial* Grace that we need. If he ſhould deny that God will beſtow it, I would alſo deſire him to give us his thoughts upon that other ſaying of our Saviour, which ſeems to conclude againſt him in all inſtances of this nature, *viz. That unto every one which hath, it ſhall be given*, Luke 19. 26.

2. On the other hand, *the Goſpel giveth us no ground to expect any ſpecial Grace, or ſuch Operations of the Spirit as are promiſed to qualified perſons, if we do not perform the conditions upon which the promiſe depends.* But on the contrary, we have reaſon to believe that God will withdraw that Grace which he hath already given, from thoſe ſlothful perſons that refuſe to make any good uſe of it. Indeed how long God will extend his patience towards them, and bear with their obſtinacy, is concealed from us, and depends upon his Soveraign pleaſure. But our Saviour plainly told us, that, *from him that hath*, i. e. improveth *not*, *even that*

he

he hath ſhall be taken away from him. So little re
ſon hath any ſuch perſon to expect any new
ceſſion of Grace to that which he hath forfei
by receiving it altogether in vain. Wherefo
am far from contradicting thoſe men that ſay t
promiſes of *regenerating Grace* belong not to
who have the Goſpel preached to them; thou
I take my leave of them when they tell us th
theſe promiſes are reſtrained to a few men, who
God hath perſonally choſen, and by an abſolu
Decree fore-appointed to Salvation: but inſte
thereof I affirm, that the reſtriction of *theſe pr
miſes* to certain perſons, is meaſured onely by t
conditions upon which they are made, *i. e.* th
they belong onely to thoſe by whom theſe co
ditions are performed. My reaſon is this; becau
there is not one promiſe in the *whole Covenant*, th
is made abſolutely to this or that man's perſo
but they are all made with reſpect to mens qu
lifications. Now the New Covenant is the onl
means by which we can know any thing of God
Councils and Decrees concerning our Salvation
Wherefore if the promiſes of the Covenant b
not abſolute, but conditional, then the reaſon wh
every man cannot claim the benefit of them,
not becauſe *this man's* perſon was abſolutely ex
cluded, and *that man's* benefit abſolutely intende
by them; but becauſe ſome are qualified as the
ought, to receive the promiſes, and others a
not.

Thus I cannot but ſubſcribe to the *Title* of on
Author's third *Chapter* in his fourth *Book*, vi
*That Believers are the onely object of Sanctificatio
and ſubject of Goſpel-holineſs*; for this one would
think to be his meaning, that a man muſt be
Believer before he can be an holy perſon, ſinc
believi

believing of the Goſpel is an indiſpenſible condition of obtaining that Grace, by which we may obey it; for I know not what we ſhould underſtand by *Goſpel-holineſs*, but the *obedience* of the Goſpel. But this is not that which he intends; for if you examine the *Chapter* it ſelf, you will finde that by *Believers* he means *Regenerate* perſons: For he tells us, that *the Spirit is promiſed and received as a ſpirit of Sanctification, unto and by the Regenerate, that is, unto Believers, and onely unto them*; and withal, that *the Qualifications of Faith and Obedience are not previouſly neceſſary to Regeneration*; which muſt needs be true, if to be Regenerate, be no other thing than to Believe and Obey the Goſpel. His meaning is, that Regeneration, or Faith and Obedience, *is previouſly required to ſanctification*, which he confeſſeth to have ſome difficulty; and ſo do I think too, ſince no man can be regenerate, who is not in ſome meaſure a ſanctified or an holy perſon. But he removes the difficulty by anſwering thus; *The ſame Spirit firſt worketh Faith and Obedience in us, and then preſerveth it when it is wrought.* So that his meaning is this: Faith and Obedience are not conditions pre-required to Faith and Obedience; but where they are preſerved, it is neceſſary they ſhould be before. This you will ſay is plain enough; but the Doctor is not content to let it go ſo; wherefore *to clear the manner of it*, as he ſaith, *we may obſerve, that Sanctification may be conſidered, 1. As to the eſſential work of it, which conſiſts in the preſervation of the principle of ſpiritual life and holineſs communicated to us in our regeneration. 2. As to thoſe renewed actual Operations, whereby it is carried on. And then Faith alſo may be conſidered, 1. As to its original communication, infuſion, &c. into the Soul, or as to the ſeed, principle,* P. 358.

and habit of it; and thus 'tis wrought as all [illegible] *grace is in Regeneration.* 2. *As to its actings in* [illegible] *or as unto actual believing, or the exerciſe of Fa* [illegible] *and the fruits of it, in holy obedience.* Now, ſa[illegible] he, *Sanctification in the firſt ſence reſpects Faith* [illegible] *in the firſt*; i. e. *the preſervation of the ſeed, princi*[illegible] &c. *of Faith, belongs unto the ſanctifying wor* [illegible] *the Holy Spirit, and ſo believers onely are ſancti*[illegible] *And in the latter ſence it reſpects Faith in the la* [illegible] *alſo*; *that is, the progreſs of the work of Sancti*[illegible] *tion is accompanied with the actings and exerciſe* [illegible] *Faith*; i. e. the actings of Faith are pre-requi[illegible] to a progreſs in Sanctification; and thus *Faith* [illegible] *both ways a neceſſary qualification in and unto* [illegible] *that are ſanctified.* This is that which our [illegible] thor calls *Clearing*; but is in my minde *confu*[illegible] *ding* what was *clear* enough before, *viz.* that *wh* [illegible] *Faith and Holineſs are preſerved, they muſt be beſo* [illegible] *and that the ſanctifying work of the Spirit conſiſts* [illegible] *the preſervation of them*; which is all that he mea[illegible] onely he has dreſt it up with formal diſtinctio[illegible] and ſolemn phraſes, as men uſe to do that wo[illegible] ſeem to ſay ſomething, when in effect they ſ[illegible] nothing at all. For all this while I do not ſee t[illegible] difficulty removed, how that which he maks[illegible] be a neceſſary qualification of being at all ſanctifi[illegible] ſhould not be as neceſſary to Regeneration; ſ[illegible] I cannot underſtand how a man ſhould be re[illegible] nerated, without ſome meaſure of ſanctificati[illegible] But the worſt of it is, that the difficulty is imp[illegible] ſible to be removed, if *Regeneration*, and *Sancti*[illegible] *tion*, that namely which is the condition of obt[illegible] ning eternal Life, be the very ſame thing as I [illegible] they are; and for the proof thereof, I refer t[illegible] Doctor to the *Chapter* of Regeneration.

Now after all, our Author's deſigne in di[illegible] guiſi[illegible]

guiſhing thus artificially between Regeneration and Sanctification, was this, that he might ſeem to grant there were *ſome Qualifications* required to make us capable of the ſanctifying Operations of the Holy Ghoſt, (which no man can deny without facing down the Word of God) though all the while he granted no ſuch thing; excepting onely in this ſence, that the Holy Ghoſt will take care to keep thoſe in a ſanctified ſtate, who are ſanctified, or (which is the ſame thing) who are regenerated already: For to Regeneration it is very plain that he makes no qualification on our part neceſſary at all; and that I do not wrong him by ſaying ſo, will appear from his own words. He ſaith, *The chief and principal ends for which the* I *Holy Spirit is promiſed, may be reduced to four heads*; the three firſt of which are *Regeneration, Sanctification, and Conſolation: And this*, he ſaith, *is the plain order and method of theſe things.* 1. *He is promiſed and received as to the work of Regeneration unto the Elect*: 2. *As to the work of Sanctification unto the Regenerate*: 3. *As to the work of Conſolation unto the Sanctified.* This is the *Scheme* of thoſe Qualifications which he ſuppoſeth are *previouſly required* to the reſpective works of the Holy Spirit; and it is plain that he makes no other qualification neceſſary to the *regenerating work* of the Spirit, but *Election*; which according to him ſignifies, an abſolute Decree of God that ſome certain perſons ſhall be glorified; and if there be any perſons thus abſolutely choſen, I confeſs they need no other *Qualification* for the regenerating work of the Spirit. But now, as the Doctor very well obſerves, this *Election is no Qualification on* P. 361. *our part*; *but onely the ſecret purpoſe on the part of God what himſelf will do.* From whence I conclude, that if Election be the onely qualification

previouſly required to Regeneration, then *no Q*
fication on our part is neceſſary thereunto; and
ther, that if his Elect onely ſhall be regener
then no *ſuch Qualification* can be profitable to
one elſe; nor can it make him capable of
regenerating Grace of the Holy Ghoſt. Laſtly,
both theſe things be true, then, beſides many o
evil conſequences fundamentally repugnant to
very nature and deſigne of the New Covenant
tween God and Man, it unavoidably follows, t
the promiſes of Grace can never afford us a g
reaſon to do any thing in order to our Regen
tion. Which inconvenience of confining *Elec*
to eternal Life firſt of all, and then the prom
of *regenerating Grace* to a few certain perſons w
out any reſpect to what they are, one needs
the Doctor's *abilities* to be ſenſible of, thou
finde it requires greater than his own to rem
it; unleſs a man may be ſaid to remove an O
ction, by diſſembling the force of it, inſtead
anſwering it. For the Doctor propoſes it t

P. 361. *May a perſon*, ſaith he, *who is yet unregenerate,*
for the ſpirit of Regeneration, to effect that wor
him? May he do ſo! yes, without queſtion
may; and if he pleaſe he *may* let it alone
Our Author having told us that the ſpirit of
generation was promiſed onely to the Elect;
then falling upon that point of praying for
ſpirit of Regeneration, tells us, that he *might*
directions in ſome enquiries, which indeed deſer
larger diſcuſſion, if his preſent deſigne would adm
it; but he *would inſtance onely in one*, i.e. *May a p*
who is unregenerate, and knows not his election, &c.
now there is another enquiry that *deſerves a l*
diſcuſſion than this, *viz.* Whether the Prayers o
unregenerate man can avail any thing towards
obtaining of the Spirit of Regeneration;

ther he knows his election, or whether he knows it not. But there was good reason why this *enquiry* was not to be meddled withal, namely, because our Author's *present designe would not admit of it*, which was to serve an *Hypothesis* that would not bear the enquiry. That he was well enough aware of it, we may see by the last Answer he brings to that *one* gentle Question he took in hand; *May an unregenerate man pray for the spirit of Regeneration?* Doubtless he *may*; for *persons*, saith he, *under such convictions*, as put them upon praying for Regeneration, *have really sometimes the seeds of Regeneration communicated unto them; and then, as they ought, so they will continue in their supplications for the increase and manifestation of it.* Now if the Doctor had not been asham'd of his meaning, he might have express'd it plainly and undisguisedly in this manner. All may and ought to pray for Regeneration; for some, *i. e.* the Elect, happen to be regenerated while they keep on praying, and then *they* will be sure to pray on still that they may know it. This is the most that can be made of his final Answer; and it comes to no more than this; that the Prayers of unregenerate men *will do them no hurt:* but for any thing I can see, he has not yet satisfied us, that they *will do them any good*; which I should have thanked him to have shewn me according to his principles, if *his present designe would have admitted it.*

But what if the Scriptures teach that the promises of regenerating Grace are made onely to those who are absolutely elected to glory? I answer, If that can once be shewn, I have done; or if it can be made to appear but probable by the Scriptures, I shall begin to suspect all my *reasoning*

againſt it to be as *carnal*, as the Doctor can b
lieve it. For I heartily believe the Scriptures
be the Word of God; and all my Reaſonin
ſhall ſubmit to this one Propoſition; *Whatever G
hath ſaid, that is true.* Now the Doctor, hav
repeated the firſt Propoſition of the forementione
Scheme, viz. that the Spirit of Regeneration
P. 358. promiſed onely unto the *Elect*, tells us, that *the p
miſes concerning the communications of the Spi
unto this end, have been before explained and vin
cated.* Theſe words I confeſs ſurprized me; f
they ſuppoſe that he had elſewhere produced ſo
promiſes in the Scripture, inconditionally ma
to ſome certain perſons that they ſhould be re
nerated; or at leaſt ſome Texts to prove that t
promiſes of regenerating Grace were meant on
ly to ſome men whom God from all eternity h
abſolutely choſen to *Glory.* Now one would ha
thought there had been a former Chapter wi
this Title; *The Elect are the onely Object of re
nerating Grace.* But there is no ſuch thing: ho
ever, I have looked backward and forward
finde where he had *explained and vindicated* th
promiſes he ſpeaks of; but after a long ſearch
was ſatisfied that my Memory had not failed
in this particular, and that I looked for what
not to be found; unleſs it be in the firſt Chap
P. 172. of the third Book, where he dogmatically t
us, that *the Souls of God's Elect were the matter
ſigned of God for the work of the New Creation
be wrought upon*, without offering one ſyllable
proof to make it good. Now to ſlip over
great difficulty when one comes at it, by prete
ding that it is ſatisfied *elſewhere*, without refer
to the particular *place*, is the Artifice either
bad Writer, or one that ſerves a bad Cauſe; a
a man may fairly put it in practice, that write
lar

largely as the Doctor does: for 'tis hard if ſome of his *Readers* are not ſo *courteous* as to diſtruſt their own *Memories*, after they have gone above half way through ſo great a Book as his, rather than to queſtion his *honeſty*. But for his ſake, I ſhall be very ſure of an Author, before I truſt general References again.

Now till I ſee thoſe *promiſes* produced that I have look'd for in vain, *viz.* that God will regenerate *theſe* Elect, I ſhall not onely conclude that God will enable us to forſake our ſins, and to keep his Commandments, if we believe the Goſpel, and implore the aſſiſtance of the Holy Spirit; but alſo, that without theſe qualifications we have not the leaſt ground to expect that ſpecial Grace, which is proper for that end, that is, to make us regenerate or holy perſons. If it ſhould be ſaid, that for ought we know there are ſome perſons whom God hath *abſolutely decreed* to ſave, and whom therefore he will take care to regenerate, that they may be fit for ſalvation; which is the Doctor's notion of *Election*, as is plain from his *Scheme* here in this place, and from the ſecond Chapter of his fifth Book, though he hath diſguiſed it there with many intricate ſayings, as his manner is: I anſwer, without aſſuming the boldneſs to pronounce concerning God's *ſecret Decrees*, that it is a monſtrous vanity, for any man that may become a regenerate perſon, and obtain eternal Life, by a method determined by that Will of God which he *knows*, to truſt that he ſhall be regenerated and ſaved, by force of a ſuppoſed Will in God which he *knows not*. If the Scripture had told us there were *ſome perſons abſolutely elected to Glory* hereafter, it had been a very dangerous thing for any man to neglect the care of becoming a

regenerate perſon, truſting to his *particular elec*
for the certainty of his Regeneration ; unl
withal the Bible had given us the names of th
ſpecial Favourites of Heaven, and he had fou
his own amongſt them. But if the Scripture ha
mentioned *no ſuch thing* at all, it is little bet
than madneſs to venture our Regeneration up
ſo great an uncertainty. And thus much I thi
P. 521. may be gathered from Dr. *Owen*, where he ſai
The expectation and hope of any man for Life, a
Immortality, and Glory, without previous holineſs, c
be built on no other foundation but this, that God w
reſcind his eternal Decrees, and change his purpo
that is, ceaſe to be God, merely to comply with th
in their ſins : And who knows not what will be t
end of ſuch a curſed hope and expectation ? Thi
words I confeſs are capable of a double conſtr
ction, *viz.* that the *expectation of Glory*, either wit
out holineſs *previous* to *that expectation*, or witho
holineſs *previous* to the *obtaining of that Glory*,
a curſed hope. If he means the latter, he ſuppo
ſeth it poſſible for a Chriſtian to expect Salvati
and Glory, though he is neither holy at preſe
nor preſumes that he ſhall be ſo hereafter ; and th
is a *curſed hope* indeed : but I believe it will
hard to meet with it any where, either amon
Chriſtians who deny the Doctrine of *perſonal E*
lection, for they are perſwaded that holineſs
the *condition* of obtaining eternal Life ; or
mongſt Chriſtians that grant *it*, for they are p
ſwaded, as the Doctor can bear them witneſs, th
God will take care to make the *Elect*, who ſh
onely be ſaved, *holy* before he brings them
Glory. There being therefore no great danger
any Chriſtian's entertaining this *curſed hope* th
he ſhall *be brought to bleſſedneſs, without being m*
P. 520. *holy antecedently thereunto*, as our Author's expr
ſi

ſion is; one would think his zeal were meant againſt a wicked man's hoping to be ſaved, *i. e.* who wants that ground for his hope which the Goſpel affords to them who have ſincerely forſaken their ſinful courſes. Now if this be his meaning, it is a very good meaning; and I think he can hardly ſay too much to awaken thoſe men who go on in their ungodly practices, and ſtill flatter themſelves with the hope of Salvation: But then from his words I infer, 1. Such mens expectation of Glory cannot be built upon this foundation, that God hath abſolutely elected ſome perſons to eternal Life; for the Doctor ſaith it cannot be built upon any other foundation than this, that God will reſcind his eternal Decrees, to comply with them in their ſins; and theſe are plainly two diſtinct things. 2. That therefore there are no perſons who are thus abſolutely elected; for if there were, then a wicked man might hope that he is one of them; and to nouriſh this hope he need not ſuppoſe that God will change his purpoſes to comply with him in his ſins, but that God will take care to convert him from his ſins in compliance with his own purpoſes. And then, 3. It follows plainly, that God hath decreed to ſave no man but upon condition of his being holy; and therefore, 4. There is not the leaſt ground for any man to hope that he may be *regenerated*, becauſe he may be elected; ſince Holineſs, or Regeneration it ſelf, is the condition of any man's being elected to eternal Life. And this is to the full as much as I ſaid concerning the deſperateneſs of putting our Regeneration upon the venture of our Election: And whether it be not the conſequence of the Doctor's words, according to the moſt charitable conſtruction of them, I leave the Reader to judge between us.

But

But that he may not complain that I misrepresent his opinion concerning that which he calls the *Decree of Election*, I shall here give you his own account of it, from the second Chapter of his fifth Book, where he discloseth his judgement of it very solemnly. His designe in that Chapter is to prove that *eternal Election is a cause and motive unto holiness*, as the Title thereof acquaints us; and therefore I acknowledge he takes a very proper way to begin with explaining what he understands by *eternal Election:* But I can by no means think he hath done fairly, to make *Election* be one thing when he industriously explains his notion of it, and another thing when he proceeds to use it for the proving of something else. To make it plain to him that he is guilty of this fault, I will first shew what he understands by the Decree of Election, where he pretends to prove that it is

P. 525. a motive to Holiness. To this end he saith, *For the Soveraign Grace and Love of God herein, is a powerful motive thereunto.* Now the Grace which he means is this, *That God should first chuse us unto Life and Salvation by Jesus Christ, decreeing immutably to save us out of the perishing multitude of Mankinde, from whom we neither then did in his eye consideration, nor by any thing in our selves ever would differ in the least*; which is as much as to say, that *Election* is a peremptory *Decree* of God, that this and *that* man shall be saved, *without consideration* them under any qualification, which the Gospel saith is necessary to eternal Life: so that his judgement in this place is, that God hath absolutely elected all that shall be saved; which he plainly

P. 522. affirmed not long before, by saying, that *every thing else will fail, but what is an especial fruit and effect of this Decree of Election.* But that he might be sure to be understood, he propounds the common Objection against this Doctrine, *viz.* that on supposition

poſition thereof, a *choſen one* may happen to argue
n this manner: *If God hath thus choſen me, I may* P. 525.
*ben live in ſin as I pleaſe; all will be well and ſafe
t the latter end, which is all I need care for*; i. e.
Election to eternal Life being ſuppoſed to be ab-
ſolute, it follows that a man may live in ſin all
his days, and it ſhall not go the worſe with him
hereafter. Which inference ſeems to be plain and
ſtrong; and I think our Author confeſſeth it ſo
o be, by not once attempting to ſhew the con-
trary. But inſtead thereof he tells us, *This is the
language of a Devil, and not of a man; and he that
ſhall act practically according to this inference, is ſuch
a Monſter of Impiety and preſumptuous Ingratitude,
as Hell it ſelf cannot parallel in many inſtances.*
May be ſo; but I hope a man may *doctrinally*
make this inference without, being as ill-natured
as the *Devil*; and that our Author will not call us
Devils, for urging him with an Objection that he
is not able to anſwer. For when all is done, if
Believers ſhould argue in this ſort, and live accor-
dingly, he has no way, that I can ſee, to convince
them that they ſhall fare the worſe for it. But
thus he goes on; *I ſhall uſe ſome boldneſs in this* P. 526.
matter; and to do him right, he is every jot as
good as his word: for preſently he ſets himſelf to
call them *ſtupid, impious, and ungrateful Monſters*;
and to beſtow ſuch language upon them, as might
make him liable to be queſtioned by his Brethren,
whether he has not taken too much *boldneſs* with
the Elect; if he had not made his peace with
them in particular, by ſaying that he never *knew
any* man who was *duely perſwaded of his election,
in whom it tended to ingenerate looſeneſs of Life.* But
I ſuppoſe he is not acquainted with them *all*; and
if there be any of them that make this *helliſh* in-
ference *doctrinally* and *practically* too, any man
may

may see, that his foul words do not confute
consequence of their arguing, although they
deserve them for living according to it: F
they should chance not to care for the Doc
boldness in calling them out of their names, he
no more to say to them; and their conclus
All will be well and safe in the latter end, which
all we need care for, is in as good a condition a
was before he meddled with it. For it is the
consequence of their arguing that must be shew
to free the Doctor's opinion concerning perso
Election, from the charge of being a temptati
to carnal security. And this he was the more o
liged to shew, because he said two Pages befor
P. 522. that *under this pretence chiefly, his Doctrine concer*
ning Election is blasphemed, and evil spoken of.
would therefore have been very kindly done, bo
to himself and us, to shew the fore-mention
arguing to be inconsequent; but I challenge hi
to shew me one single Line that looks that wa
through all his pretended answer to the Objection
P.523,524 which is yet above two Pages long; and so m
serve for one instance among many, what an ex
cellent faculty our Author has, when pertinen
matter is scanty with him, to confound a Reade
with a multitude of words.

There are many other ways by which he pre
tends to shew that *eternal Election is a motive to*
holiness; but this is sufficient to let you see wha
he understands by eternal election, where he en
deavours to prove it to be such a motive, viz.
that it is God's absolute purpose from Eternity,
to save some persons, not considered under any
good qualification. I shall now shew you his de
finition of it towards the beginning of the Chap
P. 520. ter: *It is*, saith he, *the eternal and immutable pur*
pose

poſe of God, that all who are his, in a peculiar manner, all whom he deſignes to bring unto bleſſedneſs in the everlaſting enjoyment of himſelf, ſhall antecedently thereunto be made holy. Theſe words are printed in the *Italick* Character, that the Reader might obſerve them the better, and take notice that they are the foundation of the following diſcourſe. And I deſire alſo the Reader to obſerve, that this is our Author's definition of that *Election*, which, as he pretends, is afterwards proved to be a *motive to holineſs.* Now *this* notion of Election is plainly different from *that*; for he ſaith, it is the *eternal purpoſe of God, that all who are his in a peculiar manner*, &c. His in a peculiar manner! how came they to be ſo? were they his in a peculiar manner before they were elected, or not? If the former, then they were God's peculiar people before they were choſen to be ſo, and there was no need of his election to make them ſo. If the latter, then I underſtand what he means by ſaying, that *Election is the eternal purpoſe of God, that all who are his ſhall be holy*, viz. that *Election* is the purpoſe of God that all who are *elected* already, ſhall be made holy; which is as much as to ſay, that Election is Election; and they that are elected to be holy, are elected to be holy. To ſave himſelf from this Nonſence, he has but one way, and that is by ſaying that theſe *all* whom he ſpeaks of, were God's people in a peculiar manner, by vertue of another *Decree of Election* than that which is here diſcribed, *viz.* of that abſolute Decree to ſave them; which he afterwards ſhews to be a motive unto holineſs. And then this is the meaning of his words: Eternal Election is God's Decree that all they ſhall be made holy, concerning whom he had already decreed that they ſhall certainly be ſaved. Now this is that which I ſaid, that he

means

means one thing by eternal Election, when he defines it to lay a foundation for his following discourse; and another thing by it when he enters upon the discourse it self. And there was good reason for it: for if he had defined eternal Election to be God's absolute purpose to save so many certain persons, without regarding how they are qualified, before that his purpose; he had found himself obliged to prove this bold Assertion of his, before he proceeded to build his other opinions upon it. But here he declines that work, by substituting another Proposition in the room of it, which indeed sounds as if it were the same, but really is very different from it, as he had declined it before, by pretending that he had done it elsewhere. Now if I understand any thing of the duty of an Author, he was more than ordinarily concerned to produce some evident proofs out of Scripture, if there be any there, that the decree of Election to eternal Life is made with respect to the persons of men, and not their Qualifications; for this is not onely supposed by him in this Chapter, but 'tis the *Hypothesis* upon which the greatest part of his Book runs; and which is more than all the rest, he laies such a stress upon it, as I do not remember to have met with any man that does the like: For in this Chapter he

P. 526. saith, *Men may frame an Holiness to themselves, and be stirred up unto it by motives of their own; (as there is a Religion in the world, that runs in a parallel Line by that of Evangelical truth; but toucheth it not, nor will do so to eternity) but that which the Gospel requires, is promoted on the grounds and by the motives that are peculiar to it, whereof this of God's free election Love and Grace is among the principal*; which, setting aside the fantasticalness of his expression, is plainly to send all Men to Hell that question his

Doctrine

Doctrine of Perſonal Election, let them be otherwiſe never ſo careful to do the Will of God. Now inſtead of proving this neceſſary Article of his Faith, he manfully runs away from it, where any one would have expected to ſee him fall to work about it: and then takes occaſion from his definition of Election, to prove that all who are *ordained to Glory, are ordained* to holineſs, in order to Glory; which is a Propoſition much better able to ſhift for it ſelf, than *that there are any perſons whom God hath abſolutely elected to Glory*; which is the notion he proceeds upon, after he had finiſh'd his proof of the other. This is ſo black a buſineſs, that although a man wanted common honeſty, and his Conſcience would ſuffer him to impoſe upon others; yet if he had but ordinary Wit, he would hardly venture to expoſe himſelf in this manner, unleſs he were furniſhed with ſuch a vaſt meaſure of Confidence as to think himſelf able to *brave* out any thing.

And now I muſt tell the Doctor, that all this was but a juggling Plot of his own, and not one of his uſual miſchances: for not long after he had defined eternal Election, as you have ſeen, he takes the boldneſs to ſuppoſe God's Decrees to run in this manner: *I do, ſaith God, chuſe theſe* P. 521. *poor loſt ſinners to be mine in an eſpecial manner, to ſave them by my Son; and in order hereunto, I decree that they ſhall be holy.* Now it is not at all probable that he ſhould ſo ſoon forget that he had ſolemnly made eternal Election to conſiſt onely in God's purpoſe to regenerate *all that were his in a peculiar manner*, &c. *i. e.* (now that his deſigne begins to be opened) *all thoſe that were abſolutely elected to Glory.* Onely it was not fit to put theſe plain words into the definition; for then every ordinary

dinary Reader would have discovered there another Decree of Election, antecedent to which the Doctor had defined; and perhaps be so uncivil as to expect a proof of the supposition: But instead of these plain words, it more prudently done to put in *those who are* *an especial manner*, which are somewhat obsc words; and *those whom he designes to bring to* *sedness*, which express but half his meaning: he supposes the *designe* he speaks of to be *absol* This care being taken, that which he takes up him to *confirm briefly*, as he saith, is this, *viz.* *if we are not personally holy, we have no interes* *that Decree of God whereby any persons are desig* *unto Glory*; which is a great truth, but, by way, most false, according to his principles: while a person who is absolutely elected rem unholy, as he doth, till he is regenerated, he h as full an interest in the purpose of God to br him to Glory, as he can have after he is re nerated; since nothing can be more plain, th that he who is elected upon no consideration holiness, cannot have the less interest in *that* *lection* for not being holy. But this I see, that Author's unhappy way of expressing himself, som times makes him hit upon a better saying th he intended. That which he meant to say, a plain from his definition, is this, that all who elected to Glory shall be made holy; which wh be is proving, he does very carefully drop in word now and then, as if he were proving abs lute election to eternal Life; and this for a v good reason, *viz.* that he might by convenie degrees slip into *that* notion of Election, agai his turn came to prove it to be a motive unto h liness. But such unintelligible work he has m by mingling these things together, in his th

Sect. where his design is to prove that the Elect shall be made holy, that any one may see how his thoughts were puddled while he was contriving to come off in this business: and he comes off very fairly; for thus he winds up that Section; *The Councils of God therefore concerning us*, i. e. his electing us to eternal Life, *do not depend upon our Holiness*; which is as much as to say, that the Decree of Election to eternal Life is not conditional, but absolute: *but upon our holiness our future happiness depends in the Councils of God*; which is saying quite backward, that the Decree of Election is not absolute, but conditional. For to say that *our future happiness depends upon our holiness in the Councils of God*, is in plain English to say, that it is one of the Councils concerning us, that our happiness should depend on our holiness; which cannot truely be said, if it depends upon an absolute Decree: Therefore the Decree of Election to eternal Life is conditional; for if it were absolute, then, according to that Decree, a man may be saved without any holiness at all; which the Doctor denies: and thus he comes off with contradicting himself within the compass of three Lines, as you cannot but see, unless you are so taken with the *chiming* of his *words*, that you are not at leisure to examine the *sence*.

From all this it may I think be presumed, without any uncharitableness, that the Doctor did not write with an intention to *satisfie* his Reader; and what other end he proposed to himself, I leave it to his own Conscience. For his *evasions*, when he is to prove the chief matter in question; and his *obscurities*, when it is inconvenient to speak plainly, cannot without an incredible reproach to his Parts and Abilities, be looked on otherwise

than as ſtudied Artifices to ſerve his Cauſe wi
Eſpecially, if you conſider how ſeaſonably he c
tradicts himſelf, when his deſigne requires
and of this I will give him one inſtance more
of his preſent diſcourſe, and then leave his Fri
to judge of his honeſty as they pleaſe. In
ſwer to that Objection againſt his Opinion, t
indeed it *rendered holineſs unneceſſary*, among ot
P. 524. things he thought good to ſay, *That as for a*
own perſonal election, he cannot believe it, nor it
liged to believe it, any otherwiſe, but as God re
it by its effects; i. e. in plain terms, no man
or ought to believe that he is one of the E
till he believes and obeys the Goſpel; for tha
means by the *effects of Election*. Now ſuppoſ
this did ſomething to ſatisfie the former O
ction; yet the Doctor ſaw well enough that
would raiſe another, *viz.* that if this be t
then no man's perſonal Election can be a moti
to him to become an holy perſon; becauſe he c
not believe it till he is ſo already. The Do
does not indeed propound this Objection; but
foreſtals it, (as you will ſee preſently what
ſon he had ſo to do) by a down-right cont
diction to what he had immediately ſaid befo
for he goes on thus: *No man ought, no man*
juſtly queſtion his own Election, DOUBT of
or disbelieve it, until he be in ſuch a condition,
wherein it is impoſſible that the effects of Elec
ſhould ever be wrought in him, if ſuch a condi
there be in the world. Now this is very ſtrang
cannot a man *believe* his Election till he ſees it
the effects, and yet cannot he *juſtly doubt* of it b
fore thoſe effects are wrought in him? Is he
obliged to believe it till then; and is it yet true t
he *ought not to disbelieve* it, till 'tis impoſſible tho
effects ſhould be wrought; and yet perhaps th

is no ſuch *condition in this world?* I hope our Author will not ſay, that this is one of thoſe *Myſteries* which we cannot *underſtand* without his *New Light*; but rather *confeſs* againſt himſelf, what he has taken upon him to acuſe *S. P.* of, P. 205. *viz. that theſe are the words of one who ſeems not much to Conſider what he ſays, ſo as that it may ſerve his preſent turn:* For he does not uſe to contradict himſelf for nothing; and the reaſon is plain why it was neceſſary here. In the next Page he was to ſhew that perſonal Election was a motive to Holineſs in point of Gratitude: Now that the Motive might be fit to be uſed upon every body, it was neceſſary to ſay, that no body had cauſe to doubt of his Election; which part of the Contradiction look'd forward to encounter a ſecond Objection, as the other part of it look'd backward to keep off the firſt. And at this rate a Childe may confute all the Arguments in the world, that are brought, for, or againſt any thing.

Having thus diſcovered our Author's fallacious way of proceeding upon this Head, and his art in declining the proof of what he ſo boldly affirms concerning *perſonal Election*, and the promiſe of regenerating Grace being made to his Elect; it may not now be unneceſſary to put the Reader in minde, that I have not been wandring all this while from the deſigne of this Section; which was, to ſhew that we have no reaſon to expect God's ſpecial Grace, (ſuch as that is whereby we are enabled to keep the Commandments of *Chriſt*) if we be not on our parts qualified to receive it. Now I do not ſee how this can be admitted for a certain truth, on ſuppoſition that there are any abſolute promiſes in the Scripture made to ſome particular

men that God will regenerate them; or that there are any certain persons whom, without consideration of any qualities in them, God decreed to save. But if these are groundless suppositions themselves, I understand not which way any man should think to obtain the special Grace of God but by performing the condition on which it is promised. And then I say with Dr. *Owen*, that *Believers are the onely object of Sanctification*, and *subject of Gospel-holiness*; not meaning by Believers as he doth, *holy persons*, though the word is, and may be so used; but those merely that are persuaded that *Jesus* is the *Christ*. I onely adde, that these Believers must visibly own themselves the Disciples of *Christ*, and they must use earnest Prayers for that divine Grace which will enable them to do the Will of God upon Earth as it is done in Heaven. For both these conditions are supposed in that promise of the Holy Spirit, made to the Disciples of *Christ*, which is mentioned in *Luke* 11. 13. Wherefore if Believers themselves do not perform these conditions, they have no reason to expect that special Grace which is there promised. Finally, since the Spirit of God is promised to dwell in good men onely; if the Disciples of *Christ* do not improve *that Grace* which they obtain by their Prayers, to actual amendment, and a sincere obedience of the Gospel, it would be a vain presumption in them to think that God will communicate those fuller measures of Grace to them, while they are thus unreformed, which are signified by his *dwelling in us*.

SECT.

SECT. 3.

Having thus ſhewn you who are the Objects of *ſpecial Grace*, I proceed to a third concluſion, which being proved, nothing elſe ſeems neceſſary for the ſatisfying of this Queſtion, *To whom the Holy Spirit is given.* Wherefore I adde,

3. That *common Grace*, or *that which is not ſuſpended upon the performance of any condition required in the Covenant, is given to all thoſe that live under the miniſtration of the Goſpel.* My meaning is, they are *all* prevented with that Grace which makes it poſſible for them to begin well, *i. e.* to deſire the knowledge of God's ways with a purpoſe of walking in them when they are known; and then, to be convinced that the Goſpel is the Word of God, by the uſe of thoſe external means which God hath afforded them. I do not ſay, that evey one of them hath this Grace *always* beſtowed upon him; for it is poſſible that ſome of thoſe to whom the *Word of God* is ſpoken, may *put it away* from themſelves, as the *Jews* did, and be at length forſaken by the divine Grace, and left under an obſtinate and unteachable minde, as *they* were. Much leſs ſhall I venture to ſay how long the divine Spirit moves upon the Souls of men, to make them teachable and willing to learn the truth, before he gives them over: For God hath reſerved this matter to his own Soveraign pleaſure; and therefore we neither ought to ſet limits to his patience, nor to preſume upon the length of it. But all I ſay is this; That Grace of God, which prevents our firſt good inclinations and deſires, and is neceſſary to make us capable

of learning the Truth, is given to as many a
have the Gospel preached to them; so that un
by their obstinacy they have utterly forfeited th
divine Grace and Blessing, it is in their power t
lay aside prejudice, to attend to the Word of Go
and receive the knowledge of the truth.

Out of many Arguments which the Scripture
affords to this purpose, I shall chuse but one, having
already drawn out this *Part* into a greater length
than I expected; but that concluding strongly e
nough to spare me the labour of producing an
more. The Argument I mean is founded upo
those passages in the New Testament, wherein
those to whom the word of God is made known
are threatned with eternal Damnation, if they be
lieve it not, and with more grievous punishment
than had been inflicted on them if the Gospel
had never been preached to them. Thus saith our
Saviour to his Apostles: *Go ye into all the world*
and preach the gospel to every creature. He that be
lieveth and is baptized shall be saved; but he that
believeth not shall be damned, Mark 16. 15, 16. *If*
any man hear my words, and believe not, but reject
me, the word that I have spoken the same shall judge
him in the last day, John 12. 47, 48. *He that be*
lieveth not is condemned already, because he hath not
believed in the Name of the onely begotten Son of God
John 3. 18. Further, the severity of that pu
nishment which belongs to them who *believe not*
is *intimated* plainly in the aggravation of the
fault, as our Saviour saith, *If I had not come and*
spoken unto them, they had not had sin, they could not
have been accused of this particular sin, of not
believing in me, and that would have mitigated
their other faults; *but now they have no cloak for*
their sin, they are every way inexcusable, and there
fore

fore the more puniſhable, *John* 15. 22. But it is fully expreſs'd in *Matth.* 11. 20. where we finde our Saviour upbraiding the Cities that rejected him, and declaring it ſhould be *more tolerable for Tyre, and Sidon*, and *Sodom, at the day of judgement*, than for them, *verſ.* 22,23. Theſe teſtimonies of Scripture being premiſed, I argue thus: *If all that preventing Grace, which is neceſſary to believing, be not ſometime given to all that hear the Goſpel, then it would be always impoſſible for ſome that hear to believe; and that without their fault. But it is not always thus impoſſible for any*; therefore ſuch Grace is ſometime given to all. The *former Propoſition* is evident: for as long as I want that which is neceſſary to the doing of any thing, ſo long is that thing impoſſible to me; and if it be not my fault that I *want* the former, neither is the impoſſibility imputable to me as a fault. Finally, it is not my fault that I want it, if I could never do any thing to procure it; and 'tis plain that no body can do any thing to procure that Grace, which is at firſt neceſſary to put him into the way of well-doing. The *latter Propoſition* is clear, thus: *No man ſhall be condemned to eternal puniſhment, much leſs, to ſuch puniſhment in a more intolerable degree, for not believing what was always impoſſible for him to believe, and that without his own fault: But every man to whom the Goſpel is preached, ſhall be condemned to eternal puniſhment if he believes it not, and to a ſorer puniſhment for not believing it*; therefore it is not always thus impoſſible for any man, to whom the Goſpel is preached, to believe. The *ſecond* Propoſition is clear from the fore-mentioned paſſages of Scripture; as the firſt is from the *unchangeable* perfections of the Divine Nature. For to ſay that God requires impoſſible things of any man, and ſo takes ad-

vantage againſt him, to caſt him into fiercer fla
where he muſt burn for ever, is to blaſpheme
the Attributes of God, but thoſe which m
him *great* and *powerful*; it is to rob him of al
Goodneſs, in the *glory* of which he hath expreſ
ſo much delight. For not to ſay that this fa
the reproach of Inſincerity, and foul Diſſimu
tion upon the *Redeemer* of Mankinde, it is
charge the *Creator* of Men and Angels with Ty
ny, and the *Judge of the whole world* with *Injuſ*
God is pleaſed to expoſtulate with men, beca
of their diſobedience, from that relation whe
they ſtand to him as his Children and Servan
If I be a father, where is mine honour? and if I b
maſter, where is my fear? ſaith the Lord, Mal. 1.
Now can we think that he has given any m
cauſe to retort that Expoſtulation in this manne
If thou art a Father, where are thy Bowels? If th
art a Maſter, where is thy Juſtice? for *kindneſs* be
longs as neceſſarily to the Character of a go
Father, and *juſtice* to that of a good Maſter, as O
bedience and Fear can to that of a good Chil
or Servant. And we are not to forget, that G
hath appealed to the common principles of Re
ſon impreſt upon the mindes of men, in juſtifi
cation of the *equity* and *mercy* of his proceedin
towards them; the latter in *Iſa.* 1. 18. *Come no*
let us reaſon together, ſaith the Lord, &c. the fo
mer in *Ezek.* 18. 25. *Is not my way equal? a*
not your ways unequal? But to inflict a more gri
vous puniſhment, and that eternal, for not pe
forming an impoſſible condition, is in its own n
ture *cruel* and *unjuſt*; and therefore cannot ſtan
with the goodneſs of a Father, nor with the juſtic
of a Maſter, nor with God's pleading with ob
ſtinate evil men from theſe relations, and the ap
peal he makes to their own mindes, for the *right*
conſtr

ouſneſs of his dealings with them; which upon theſe terms it is impoſſible for them to acknowledge, unleſs they lay aſide the brighteſt principles of their Reaſon.

If ſome things be ſo evil that they can never be good, then ſome things there are which can never be aſcribed to God without Blaſphemy. Now if the inflicting of eternal Torments upon men for what they could never help, be not *one* of thoſe things, I deſire any man to tell me what is. Beſides, is it Blaſphemy to ſay that God can lie? But he hath told us, *that he taketh no pleaſure in the death of him that dieth*; but had *rather* he ſhould turn and *live:* And what ſhadow of truth can there be in that ſaying, if he firſt preſcribes impoſſible terms of forgiveneſs, and then damns the ſinner with more ſeverity for not performing them? I ſhall have occaſion to debate this matter with Dr. *Owen* in another place; but in the mean time, let him pleaſe to contrive ſome undeniable inſtance of barbarous injuſtice, which without queſtion he can eaſily do; and when he has given us his *Idea* of it, I will undertake to reconcile the faſtening it upon God, with the honour of his Attributes, as eaſily as he can ſecure the glory of the divine Goodneſs, while he makes God to oblige men to impoſſibilities under pain of eternal Damnation. But if there be no difference between *right* and *wrong*, if we know nothing ſo good or ſo evil, but it may ceaſe to be ſo; then the divine Perfections may ceaſe too, and for ought we know the Nature of God is mutable; and ſo farewel to the Notion of God himſelf, and the certainty of any thing in Religion. And if this be not the laſt reſult of that Doctrine, which makes believing, and conſequently obeying the

the Gospel, impossible from the very first, to th
that will be damned for not doing so; I leave
different men to consider.

The Conclusion is, that believing is possible
all that hear: Now the *possibility* thereof m
consist either in this, that of *our selves* we are a
to dispose our mindes to that *love of the Truth*,
that *teachableness* and *attention*, which will ca
actual believing assoon as the Gospel is plain
and evidently made known; or else in this, t
by the help of *divine Grace* we may be thus disp
sed, and consequently come to the knowledge
Christ. The former is the *Semipelagian* Doctrin
which I have shewn to be contrary to the Scr
pture [*Chap.* 4. *Sect.* 1.] therefore the latter re
mains to be true, *viz.* that through the Opera
tions of the Holy Spirit, it is possible for all that
hear the Gospel to *believe*; and by force of the
former Argument it follows, that common Grace
or that which makes it possible for a man to be
gin well, and by believing, to perform the firs
condition of the Gospel, is given to *all* that hear
it.

I do not indeed finde any *such expres* promise
in the Gospel, that God will give every man that
hears the Gospel Grace to believe it; as there is
that he will give the Holy Spirit to Believers and
good men: And this may be said why there is
no such promise made expresly, *viz.* because it
would have been of little or no use; either to
those that *believe already*, because they need not
that Grace which is proper to beget Faith at first
but onely that which is proper to confirm and in-
crease it; or to those who do *not believe*; for
of whatsoever use such a promise could be to

y man, it muſt ſuppoſe the belief of it, which e would want who does not yet believe the Go-el to be a divine Revelation. But though there be o promiſe of common Grace expreſly made to *all* hat hear the Goſpel, yet there is an implicite pro-miſe thereof contained, partly, under that obligation hich the Goſpel lays upon all that hear it, to be-eve; and partly under thoſe paſſages in Scripture hich ſuppoſe Faith to be an effect of the Holy pirit's Operations in us: For no man can be juſt-y obliged to impoſſible terms of forgiveneſs, under ain of a more grievous puniſhment; therefore f Faith be an effect of the Holy Spirit, God will ive his Spirit in *ſuch* meaſure to all that ſhall hear, that it will be poſſible for them to believe. Which is ſo clear a conſequence, that the very mention of it would have been ſufficient, had not ſome men gotten a cuſtom of imputing the want of Faith (and indeed of all other Chriſtian ver-tues) to a defect on God's part, as if he had not given them *Grace* enough to *believe*, and repent, &c. The meaning of which Phraſe, and the like, if it be this, that the Grace of God hath not put it into their power to *believe*, is ſo highly diſho-nourable to the divine Goodneſs, that I have thought fit to ſhew wherein it is ſo, and thereby to prove the untruth of it.

Finally, this *implicite promiſe* of *that Grace* which is neceſſary to put them that hear the Goſpel in-to the way of obtaining Salvation by it, is not properly a part of the New Covenant; (ſuch as the promiſes made to Believers and good men are,) becauſe *there is no condition annexed to it.* Thus that promiſe of God, that he would ſend his Son into the world to be the Mediator between God and Man, could be no part of that Cove-nant,

nant, whereof *Chriſt* is the Mediator, and w
he was to ſeal with his Blood: But it was an
ſolute promiſe of an act of Grace, that was
tecedent to the Covenant it ſelf, and which
pended not upon any condition required b
The promiſe of a Saviour was indeed part of
Goſpel, or of the revelation of God's Will to
kinde in order to our recovery and Salvat
but it cannot be affirmed to be a part of the
venant between God and Man with any
propriety, than it can be ſaid that God's en
into Covenant with Man is an Article of the
venant. In like manner, that *Grace* by which
are firſt put into a capacity of believing, and
ſequently of obeying the Goſpel after it is re
led, is *ſuppoſed* in the Goſpel, otherwiſe the c
ditions of the Covenant were impoſſible; w
is to take away the very foundation of a Co
nant of Grace, ſuch as that is whereof our L
Jeſus is the Mediator. But although the prom
of this Grace is implied in the Goſpel; yet
not properly any part of the Covenant, becauſe
a promiſe without condition.

SECT. 4.

4. From what hath been already proved, it m
be inferred; *That the promiſes of ſpecial Grace a
made to us all under poſſible conditions.* For ſince
Believer may by his prayers obtain that ſpeci
Grace of God, which is needful for ſincere obe
dience; ſince an obedient Chriſtian may obta
that further Grace which is needful for perſev
rance; ſeeing alſo that Grace which is neceſſa
to a good beginning, *i. e.* to excite good deſi
in us, and to bring us to Faith, is given abſolut

all that live under the means of Grace: It follows plainly, that the promises of special Grace are made to *all such* under possible conditions.

Wherefore we may conclude, that God will give his Holy Spirit to all that live under the ministration of the Gospel, that they may learn and believe, and pray for his further Grace; that to all who are thus qualified he will give his Spirit, that they may overcome the World, and obey the Gospel: And that to all such sincere Christians he will give his Spirit, that they may perfect holiness in the fear of God, and persevere to the end: which is a plain and satisfactory Answer to the second Question.

CHAP.

CHAP. VII.

Concerning the Manner and Measure of the Holy Spirit's Operations.

SECT. I.

THis Queſtion may eaſily be multiplied into great *many more*, according as men are led by their curioſity. That which has been ſtill moſt debated under this Head, is this: How far, or in what meaſure, the Operations of the Holy Spirit upon our mindes, conduce to thoſe effects which are deſigned to be produced by them.

Now concerning this, and all other *Queſtions* of this kinde, I obſerve, that the Scriptures are very ſilent, in compariſon to that clear and full account which they have given us of the former; God having thought it ſufficient for our encouragement in the ſearch of Truth, and the ſtudy of Godliness and Virtue, to let us know aſſuredly that he will give his Holy Spirit to them that ask him, for all neceſſary and profitable purpoſes, without ſatisfying our curioſity about the *manner* of his Operations, and the *meaſure* of their power. Wherefore in treating upon this Subject, a man ſhould not venture to *affirm* many things, or to conclude very particularly, much leſs to obtrude his Opinions upon other men: For in matters that are not knowable but onely by Revelation, and concerning which there is but little revealed; he that is moſt ready to *affirm* boldly and particularly

ſtill moſt likely to miſcarry; and that, if there were no other reaſon for it, becauſe it argues an *immodeſt* temper, to define peremptorily in things which God hath *reſerved* from our knowledge: and this, to be ſure, is none of thoſe Qualifications which he hath promiſed to reward with the diſcovery of Truth.

But yet I obſerve that ſome men have been as dogmatical and particular in determining the *manner* and *meaſure* of the Holy Spirit's Operations, as if their Concluſions were as clearly grounded upon Revelation, as the plaineſt truth in the Goſpel; and have thruſt them upon the world with more *fierceneſs* and *zeal* than would have become a much better Cauſe. For an inſtance hereof, we may take Dr. *Owen*'s Book, where he does not onely aſſert for himſelf and his Brethren, that *the efficiency* (as he calls it) *of the Holy Spirit on the* P. 270. *mindes of men is irreſiſtible*, and that *Grace is always prevalent or effectual, and cannot be* reſiſted, *as to that end whereunto of God it is deſigned*, and much more to the ſame purpoſe; but falls upon his Adverſaries, in this point, with ſuch inſolent language and immodeſt reproaches, that they could hardly deſerve to be worſe uſed by him, if they had affirmed divine Grace was not neceſſary to Regeneration, as reſolutely as they maintain the contrary. This is the Doctrine which he pretends to ſtand up for againſt the New *Pelagians*, and *a crew of Socinianized Arminians*, (they are his own words) as if to deny the perſonality of the Holy Ghoſt, and the Aſſiſtances of divine Grace, and to contradict his opinion that the Holy Spirit does *irreſiſtibly* produce the effects of Grace upon the mindes of men, were the ſame thing. But this you will leſs wonder at, when you conſider

ſider, that he makes nothing to compare thoſe th
oppoſe his opinion to *Cain* and *Iſhmael*: For h
P. 287. ſaith, *The Enmity of* Cain *againſt* Abel *was bu*
branch of this proud inclination. The inſtance o
Iſhmael *in the Scripture, is a repreſentative of all ſu*
as under an outward profeſſion of the true Religi
do ſcoff at thoſe who being as Iſaac, *Children of t*
Promiſe, do profeſs and evidence an intereſt in the inte
nal power of it, which they are unacquainted with.
And by this he ſhews that the *practice of deſpi*
his opinions concerning Grace, has *not been ta*
up of late. Now I will not ſay how *old the pra*
ctice has been of making every quarrel a man
concerned in, equal to the Cauſe of thoſe god
men whoſe ſufferings are mentioned in the Scri
pture; but 'tis well enough known, that 'tis
leaſt as old as that Faction which our Author has
eſpouſed; and whether this be not one *branch*
a proud inclination, let ſober men judge. It ha
been often obſerved of theſe men, how dear *They*
and *their opinions*, are to themſelves; and th
Doctor has here given you a good ordinary in
ſtance of it: For if he had not been bewitch
with ſelf-conceit, he had never made this abſur
parallel: for what had *Abel* or *Iſaac* to do wi
his Cauſe? If he had onely called us the ſeed o
Cain and *Iſhmael*, without ſaying why, who would
have thought the reaſon had been our queſtio
ning whether men are ſnatch'd into a ſtate
Grace by an irreſiſtible power? And yet this i
his great quarrel againſt us concerning the *man*
of Converſion, which here he pretends to explai
I know he does more than inſinuate, and th
more than once, that we diſown the very aſſiſtan
ces of the Holy Spirit, as I ſhall convince you i
a fitter place; but this you are to look upon
an effect of his rage, which makes him foam o

Calum-

Calumnies againſt us without any diſcretion; for he knows well enough that his Adverſaries are not guilty of it, as I ſhall ſhew you too from his own words; and then I ſhall deſire him to conſider whether the *Father of Lyes* be not the *Repreſentative* of ſuch ſhameleſs Writers as he is an example of. As to what he ſaith, that *ſuch a work of God* upon men, as he contends for, is expoſed to *deriſion*, if upon that account he compares his Adverſaries to *ſcoffing* Iſhmael, I think he does them great wrong: For let him, if he can, name any of his opinion in this matter, who has debated the point with any appearance of Modeſty and Sobriety; and was anſwered with the leaſt ſhew of Contempt. But as for thoſe (of whom Dr. *Owen* is one) that inſtead of anſwering the Arguments of their Adverſaries, complain that they are laughed at, and do themſelves fall upon them with the fouleſt reproaches, as upon the Enemies of *Chriſt*; it may be ſometimes good to take down their haughty ſpirits, and to render their arrogance contemptible, leſt others be encouraged to hope, that any Cauſe may be carried by vapouring. P. 287.

In my opinion it is a difficult undertaking, to define in *particular* what is the manner and meaſure of the Holy Spirit's Operations; becauſe, I think, the Scriptures have not particularly acquainted us what it is. Let others who have better conſidered the thing, enjoy the liberty of thinking otherwiſe; and for my own part, I ſhall with all thankfulneſs ſubmit to further inſtruction. But as for Dr. *Owen*, I hope to make it appear, that the Scriptures do not favour his determination of the Queſtion; which I ſhall the rather endeavour, becauſe I conceive this Opinion, that *the Spirit*

worketh upon our Mindes in an irresistible ma
especially as he hath advanced it, to be of dan
rous consequence to the Souls of men. In
mean time I shall lay down some Propositions,
truth of which will, I think, be easily granted
all sober Christians, from whence we may in
neral conclude what is the manner of the H
Spirit's Operations, and the measure of their po
er; not that I think even this were needful,
our Author, and those of his way, had not
len into a dangerous Mistake by venturing
far. For that which has been already said, see
to me to afford a sufficient foundation of Go
ness and Comfort, if all be not subverted ag
by their opinion of the Manner wherein we
regenerated by the Holy Spirit. Now I think
will appear that those *general* Propositions wh
in they agree with us concerning the Manner
the Holy Spirit's Operations on our mindes,
inconsistent with their *particular* definition of
And the first of them is this: That,

1. *Faith and Repentance, or Conversion to Go*
together with Perseverance in Holiness, are truely a
properly the effects of God's Word, revealed to u
the Doctrines of the Gospel. Wherefore such is th
manner of the Holy Spirit's Operation in prod
cing these Qualifications in our mindes, that
hinders them not from being the *Genuine* effec
of the Revelation of the Gospel; but they ough
still to be ascribed to *that force* and efficacy
those divine Truths which are contained in it
whereby the Gospel is in it self a fit and prop
means of working the Grace of God in the mind
of men. Now it is very plain that the proper a
natural power of the Gospel to produce these
fects, consists in the evidence of its Truth,

the authority and excellency of its Laws, and in the weightineſs of its Promiſes and Threatnings, and other Motives to Obedience. Wherefore if *Converſion be the proper Effect of God's Word*, it follows that the Holy Spirit does, 1. Onely *co-operate* to the producing of that effect; and, 2. In that *manner*, as it may truely be affirmed to be an effect of thoſe *conſiderations* which are propounded to us in the Goſpel.

The truth of the Suppoſition is manifeſt from divers places of Scripture: As for *Faith*, St. *Paul* plainly tells us, *it comes by hearing, and hearing by the Word of God*, Rom. 10. 17. Thus upon the converſion of *many* Unbelievers, it is ſaid, that *the Word of God grew mightily and prevailed*, Acts 19. 20. *i. e.* the teſtimonies which God gave to the truth of the Goſpel, convinced many that were in all appearance moſt likely to oppoſe it. Hence St. *Paul* tells the *Corinthians*, *that in Chriſt Jeſus he had begotten them through the Goſpel*; i. e. by the preaching of the Goſpel he had firſt brought them over to the faith of *Chriſt*. Furthermore, our *obedience* is by St. *Peter* aſcribed to the power of God's Word, where he ſaith, that we have *great and precious promiſes given to us, that by Theſe we might be partakers of the divine Nature, having eſcaped the corruption that is in the world through luſt*, 2 Pet. 1. 4. To the ſame purpoſe *the Word of God* is ſaid *to work effectually in thoſe that believed*, 1 Theſſ. 2. 13. *i. e.* by the force of thoſe promiſes mentioned by St. *Peter*, and other weighty conſiderations moving to holineſs. Finally, our Regeneration is expreſly aſcribed to the Word of God; for we are ſaid to *be born again, not of corruptible ſeed, but of incorruptible, by the Word of God, which liveth and abideth for ever*, 1 Pet. 1. 23.

and our Spiritual Improvement is attributed no long after to the ſame cauſe; *As new-born babes deſire the ſincere milk of the Word, that ye may grow thereby*, 1 Pet. 2. 2. Thus the increaſe of Chriſtian Virtue, is aſcribed both to the Holy Spirit, and to the Word of God, in that Prayer of St. *Paul* for the *Coloſſians*, that *they might be filled with the knowledge of his Will, in all wiſdom and ſpiritual underſtanding; that they might walk worthy of the Lord unto all well-pleaſing, being fruitful in every good work*, &c. that is, by the means of a fuller underſtanding of the Will of God, *Col.* 1. 9, 10. And the co-operation of both theſe Cauſes for the producing of the ſame Effect, is yet more plainly expreſſed in thoſe words of our Saviour's Prayer for his Diſciples: *Sanctifie them through thy TRUTH: thy WORD is TRUTH*; where nothing can be more plain than this, that the holineſs of Believers, is aſcribed to the Operation of Truth upon their mindes, *viz.* that Truth which is revealed in the Goſpel.

Seeing then, that the Goſpel is not onely in itſelf a proper means of converting the Unbeliever and the Diſobedient, of confirming and improving the ſincere Convert; but as you ſee the Graces of the Holy Spirit are thoſe effects alſo, which the Scriptures frequently aſcribe to the weightineſs of thoſe Reaſons and Conſiderations that are offered to our underſtandings by the Word of God: We muſt be careful not to define the *manner* whereby the Holy Spirit worketh in the mindes of men to produce theſe Graces, ſo as to deny them to be the *Genuine* and proper effects of divine Truths; which is done by aſſigning ſuch a manner of Operation to the Holy Spirit, as muſt needs be inconſiſtent with aſcri-

aſcribing Converſion to the Operation of Truth.

Wherefore it is too boldly done of Dr. *Owen* and his Party, to affirm that Converſion is an effect of ſuch an Operation of the Holy Spirit upon the minde, as makes it impoſſible for a man not to be converted; and withal that Converſion is impoſſible without ſuch an *irreſiſtible* Operation. For,

1. If a man muſt neceſſarily reſiſt the whole ſtrength of God's Word, till Converſion be wrought in him by an irreſiſtible action of the Spirit, as theſe men teach; then 'tis plainly abſurd to make Converſion to be an effect of God's Word. For upon this *Hypotheſis* it contributes no more to a man's converſion, than the hurling of a Pebble does to the throwing down of a mighty Wall that is falling by the fury of the Cannon. If, as the Doctor ſaith, *the Will cannot make uſe of that Grace for converſion which it can refuſe*; P. 262. if alſo it can reſiſt all kinde of Perſwaſions, *Reaſons, Arguments and Motives*, as he himſelf ſuppoſes; and by conſequence, that Operation of the Spirit whereby Converſion is cauſed be irreſiſtible: What can be more evident than that Converſion muſt upon theſe terms be onely and wholly the effect of an irreſiſtible Power; and not at all of Reaſons and Motives? To ſay that the Operations of the Spirit produce their effects irreſiſtibly, becauſe they are joyned with the *Word*, is to aſcribe an irreſiſtible Operation to the Word as well as to the Spirit; or rather, to make the irreſiſtibleneſs to ariſe from the *concurrence* of both thoſe Cauſes. Now, beſides, that upon this *Hypotheſis*, all men to whom the Goſpel is made known would be converted, ſeeing we have pro- P. 261.

ved the miniſtration of the Goſpel to be accompanied with the Operations of the Spirit in all that hear it: Beſides this, I ſay, theſe men do not place the irreſiſtible force by which Converſion, as they ſay, is wrought, in the *concurrence* of the Word and the Spirit; but in the *ſole Operation* of the Spirit. Now, that Converſion ſhould at the ſame time be an effect of God's Word, which, as they ſay, a man cannot but reſiſt till he is converted; and of ſuch an Operation of the Spirit too as is altogether irreſiſtle, is to me as unintelligible as Tranſubſtantiation. For if it were onely ſaid, that 'tis *poſſible* for a man to reſiſt the Operations of Truth, and withal granted, that Converſion muſt as well be an effect of the truth of God's Word, as of the Holy Spirit's Operating in our mindes; it would plainly follow that his Operations were reſiſtible. The reaſon is, becauſe where an Effect depends upon the *concurrence* of two Cauſes, he that hath it always in his power to reſiſt the force of one, is at any time able to fruſtrate the *other*, and conſequently to hinder the effect. Now they themſelves grant, and it is plain by daily experience, that the Word of God may be reſiſted, and heard in vain, as it was, even when preached in the demonſtration of the Spirit, and Power. Wherefore when the Operations of the Spirit conſpire with the power of the Word to convert a ſinner, if he can be obſtinate againſt the latter, he may alſo quench the former; and then they are not irreſiſtible. Furthermore, it may be ſaid, if Converſion be wrought irreſiſtibly by the ſole Operation of the Spirit; then the Word which *may be* reſiſted, is *unneceſſary*: But if the Word *cannot but be* reſiſted till the effect is wrought by another power that is invincible, *viz.* that of the Spirit; then 'tis plain, that the effect is owing

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onely to *that power*; which is to render the whole Miniſtry of the Goſpel utterly *vain and uſeleſs*, and to contradict all thoſe paſſages of Scripture, which attribute our Converſion to the force of divine Truth. But

2. It is further evident from the manner of their *explaining this irreſiſtible* Operation, that they exclude all the influence of God's Word from being a means of Converſion. Dr. *Owen* tells us, P. 254. that *the Holy Ghoſt is the immediate Author and cauſe of Regeneration*; and he is often putting us in minde, that we are converted by an *immediate Phyſical* Operation of the Spirit; which he endeavours to prove for many Pages together. Now a P. 269, &c. Phyſical Operation he oppoſeth to Moral, and thereby excludeth from it all uſe of any *Reaſons, Arguments, and Motives* whatſoever, as he doth induſtriouſly more than once. Now what is more P. 261. plain, than that to aſcribe Converſion to ſuch an Operation as this, is wholly to exclude the Word of God from being any way ſubordinate to that Grace whereby we are converted? For although the Doctor tells us ſometimes, that he grants a *Moral* Operation of the Spirit, and that he onely denies the concurrence of that with the Word to P. 268. be the *total cauſe of Converſion*; yet, by his leave, he does not make it ſo much as a *partial cauſe*. For if this *Phyſical* Operation onely, is that Grace which can *remove all obſtacles, and overcome all oppoſitions, and infallibly produce the effect intended*, as he ſpeaks; if this Operation doth not conſiſt in P. 270. the uſe of any motive whatſoever contained in the Word of God: Finally, if this Operation be the *immediate* cauſe of Converſion; if nothing intervenes between this Operation and the Effect: It is then plain, I conceive, that the Word of

God is wholly excluded from being a means of Conversion: for neither is the use of any motive included in the *nature* of this Operation; nor does the Spirit *use* any motive, when he thus operates for, as these men say, this Physical Operation is the *immediate* cause of Conversion: And now let any man tell me in what capacity the Word of God can stand, to be a means of Grace. In the mean time our Author, if you will believe him, pays a great regard to the Scriptures, which he does not onely render thus useless in general, but many plain testimonies whereof he contradicts in particular; and for instance, that passage in our Saviour's Prayer; *Sanctifie them through thy truth, thy Word is truth.* I desire him at his leisure to consider, whether the Grace which our Saviour prayed for in his Disciples behalf, were an *immediate Physical* Operation; if not, whether we are now sanctified by another sort of Operation than that which *Christ* prayed for.

Now to say in express terms, that the Word of God is of no use in the Conversion of a Sinner, would sound so horridly in any sober Christians Ears, that the Doctor himself has not ventured upon it; but on the contrary he is often persuading his Reader, that he attributes as much to the Efficacy of the Word as any of them all. For he tells us; P. 268. *Whereas some contend that the whole of the Grace of God consists in the effectual application of it unto the Mindes and Affections of men, whereby they are enabled to comply with it, and turn unto God by Faith and Repentance; they do not ascribe a greater power unto the Word than we do, by whom this administration of it is denied to be the Total Cause of Conversion: For we assigne the same Power to the Word as they do, and MORE also* onely

only we affirm, that there is an effect to be wrought in this Work, which all this Power, if alone, is insufficient for. After a few ſuch ſayings as theſe, a man need not be aſhamed to ſay any thing: For, 1. They who contend, that the *Adminiſtration of the Word by the Spirit applying it to the minde*, is inſufficient to cauſe Converſion, and that there is another action of the Spirit, wherein no uſe is made of the Word at all neceſſary to Converſion, do not attribute *ſo much power* to the Word as they do, who ſay the former is ſufficient. 2. Much leſs do they ſo, if withal they pretend that this other Operation, is the immediate cauſe of Converſion, whereby the Word is excluded from intervening as a Means. 3. And yet much leſs, if they ſay this Operation produces the effect *irreſiſtibly*; and till this irreſiſtible act hath taken place, the *Word* is utterly *ineffectual*. 4. Leaſt of all can it be pretended that they aſſigne *more* power to the *Word*, than their Adverſaries do. I wonder at this man's confidence to venture ſuch open falſhoods abroad as theſe are! It had been enough in conſcience for a modeſt man to ſay, that thoſe of our Author's opinion, aſcribe *as much* power to the *Word* as we do; but to ſay, they aſſigne *more* to it, is too much in all reaſon to go for a *mere miſtake*. And therefore one may well think, he ſaw clearly enough that *he* defer'd not *ſo much* to the Word as *we*; and that becauſe he affirmed the contrary, he reſolved to put on a Face for ſomething, and ſay withal, that he aſcribed *more*. For truely he may e'en ſay *that*, as well as the *other*; for this paſſage of his is but the next Page before he aſſerts, and endeavours to prove for a great while together, that till the Soul is changed by his Phyſical Operation, the Word of God hath no more power to make a due impreſ-

ſion

ſion on it, no though the motives thereof be
ged by the internal perſwaſion of the Spirit, th
you have to ſtir a Rock by ſpeaking to it; or
raiſe a dead Body from the Grave by a Syllogi
And yet this is the man, that juſt before wo
make you believe, how he yields *as much*, n
more efficacy to the Word than we, who ſay, th
Mankinde is not ſo incapable of being conver
by the Word; but that when it is *bleſſed*
P. 268. *uſed* (as he well enough expreſſeth it) by
Holy Spirit, it is ſufficient to convert a man, wi
out any ſuch *Phyſical* Operation as they talk
But, you ſee, this man makes it to be no more th
a *Dead Letter*, even when it is *quickened* by
Spirit too; and after all his Flouriſhes, reſol
Converſion into an *irreſiſtible* Operation, in whi
there is no uſe of the Word at all. And this
enough to ſhew you what an irreverent opini
he has of it, whatever he pretends to the contra
And ſo much for the firſt Propoſition.

SECT. 2.

2. The manner wherein the Holy Spirit a
upon the mindes of men, is ſuitable to the rati
nal nature of Mankinde: Which is a truth ſo fu
ly expreſs'd and liberally granted by Dr. Ow
that I ſhall need to ſay the leſs of it. For he ſai
P. 270, 271. *The Power which the Holy Ghoſt puts forth in*
Regeneration, is ſuch in its acting or exerciſe, as
Mindes, Wills, and Affections are ſuted to be wro
upon, and to be affected by it according to their N
tures and natural Operations. Again, he doth
act in them otherwiſe than they themſelves are
to be acted according to their own Nature, Po
and Ability. He draws us with the Cords
m

n. And then he tells us the work it ſelf is ex-ſſed by perſwading and alluring; and that it car-s no more repugnancy to our Faculties, than a pre-lent perſwaſion doth. Again, that our mindes are t merely paſſive Inſtruments, (as formerly in *Pro-etical Inſpirations*) *moved above their own natu-l Capacity and Activity, as to the manner of Opera-on: But he works on the Mindes of men, in and their own natural actings, through an immediate fluence and impreſſion of his Power.* Laſtly, *that offers no violence or compulſion to the Will: this,* e ſaith, *that Faculty is not naturally capable to give dmiſſion unto; if it be compelled, it is deſtroyed.* These are very fair conceſſions; and unleſs you ave given over wondering at our Author's way f writing, you would hardly believe they ſhould drop from his Pen. But they are his own words, assure you; though Light and Darkneſs may e aſſoon reconciled, as they can be to that Opinion concerning the manner of the Holy Spi-it's Operations, which he ſo eagerly contends for. For if a *Phyſical* Operation immediately and irre-ſiſtibly pruducing Faith and Holineſs, be utterly unſuitable and repugnant to the natural Faculties and Operations of the Minde, in which thoſe ef-fects are wrought: then is it moſt evident, that thoſe Conceſſions are inconſiſtent with the *Hypo-theſis* of Converſion by that *Phyſical* Work. Now let him tell me whether the minde of man is *ac-cording to its Nature, and natural Operations, ſuited to be wrought upon by ſuch a Power,* as makes not the leaſt uſe of the Underſtanding, of the leaſt Thought, or intellectual Operation whatſoever; and whether the power of his *Phyſical* Operation be not *ſuch a Power.* Again, if Converſion be the immediate effect of this Phyſical Operation, is it not plain that the *Minde is merely a paſſive Inſtru-*

ment

ment in its Converſion? And yet further, if th
effect be *irreſiſtibly* wrought by this *Phyſical* w
the Minde is unperſwadable by any Reaſon
Argument; does it not follow, that *Violence*
Compulſion is in the higheſt manner offered to the W
that is, (for I know not what he ſhould m
elſe by it) that Converſion is not an act of
Will, but that a man is converted *without*
Will; and that it is not his *act*, but God's o
Can our Author tell me what it is to *work*
a rational intellectual Being, in a way ſuitable
its nature; but to work upon it in an *intellec*
way, *i. e.* by convincing, by perſwading, by p
vailing, by the power of Truth? But that i
ſiſtible power which he makes to be the imm
ate cauſe of Converſion, worketh not this wa
all, but is contradiſtinguiſh'd to all uſe of rea
whatſoever, and produceth its effect by *natural*
ceſſity. So that you may as well ſay that a Cl
ſtrikes, and the Clapper makes the Bell ſound,
an *intellectual manner*, as that ſuch a power c
verts in a way ſuitable to the rational faculti
Mankinde. If the immediate Operation of t
Spirit, by which a man is converted, be Phyſi
as our Author will have it, and carries no force
reaſon with it; the Soul is then moved, juſt a
it were a ſenſeleſs *Machine*, which *obeys* indi
(if you will ſo call it) the neceſſary Laws
Motion; but, I think, is not *ſuited to be wro*
upon, and be affected according to the nature and
natural Operations of a reaſonable Creature as ſui
If the Soul were a mere Engine, our Autho
Phyſical Operation would ſuit it well enough; a
then Perſwaſion would be as improper a mea
to make it do any thing ſuitable to its nature,
his Phyſical Power is to produce a *free* conſent, i
mediately and irreſiſtibly in an intellectual Age

he work of the Spirit, which he contends for, (if ou will take his word) *carries no more repugnance our Faculties, than a prevalent perſwaſion doth.* his is one of his bold ſayings; but he was wiſe ough not to ſay a word of the Phyſical Opera- ion in all that Paragraph to which it belongs; or then the ſloweſt Reader might have marked he Contradiction, ſince every body knows that perſwaſion, be it never ſo *prevalent*, carries no epugnancy at all to our Faculties; becauſe per- waſion is the proper way of working upon a free gent. But now I appeal to him, whether any Operation can carry a more direct repugnance to hem, than that Phyſical Omnipotent Operation he ſpeaks of. And therefore if he will ſtand to his ſaying of his, he muſt conteſs, if he does like an honeſt man, that he was out, in affirming Con- verſion to be the immediate effect of ſuch an O- peration.

I know indeed he talks much of the Perſwa- ion, or moral Operation of the Spirit; but as I hall let him ſee further in another place, it is onely o reproach it with inſufficiency to convert the Sinner: And it is plain from his *Hypotheſis*, that he does not make Converſion to be the effect of *perſwaſion* at all. For 'tis impoſſible it ſhould, if, 1. It be an immediate effect of the Phyſical Ope- ration; and, 2. If no perſwaſion will ſerve the turn, till that comes like a Hurricane and carries all before it; that is, till all oppoſition is born down without the aſſiſtance of Perſwaſion. For this man makes every unregenerate ſoul as inflexible by the perſwaſions and gentle breathings of the Holy Spirit, as the very Rocks are by a whiſper- ing Wind. Now if Perſwaſion can do nothing, then it is the Torrent of irreſiſtible Power, that muſt

muſt do all, or elſe a man can never be conv
And if this be the way of Converſion, a m
become a Convert when he thinks of nothin
as well as when his thoughts are buſied abo
nay 'tis all one whether he be ſleeping, or w
whether he dreams of it, or of ſomething elſe.
habitual Villain ſtands as fair for Converſion,
man of the moſt ingenuous Nature: And he m
converted as eaſily at the point of Death, as
were to begin his Race again, and were not h
ned by a cuſtom in ſinning. All which is
trary to the common ſenſe of Mankinde, an
conſtant Experience of *Humane Nature*.
would have thought, that if the perſwading
citations and Motions of the Holy Spirit h
be long reſiſted by a Sinner, he is growing pa
the methods of divine Grace. But while h
thus immoveable by the moſt convincing A
ments, and moſt powerful perſwaſions, little
the proud ſoul think, that there is a *Phyſical O*
ration ſtill behinde; and the moment may c
when his ſtubborn Will ſhall be brought dow
ſpight of all reſiſtance: But our Author kn
'tis ſo, and withal, that no man is converted
in this manner, *viz.* by an irreſiſtible Operat
which moves the Soul no otherwiſe than as i
were a *ſtock* or a *ſtone*; becauſe it is incap
by any method that is ſuited to the Natur
Man.

But after all, we muſt not paſs by our Auth
attempt of reconciling Converſion by this Phy
work of the Spirit, with its being an act of our
choice: for, ſaith he, ſince *this Grace doth*
P. 271. ſiſtibly *prevail againſt all this oppoſition, and is*
out the mediation of any reaſon *effectual and*
ſtorious over it; *it will be enquired*, and wel

may, *how this can any otherwiſe be done but by a kinde of violence and compulſion.* He ſhews that *no violence is offered to the Will*, upon theſe terms, by two Anſwers; whereof the firſt is this, *viz.* That *the Enmity and Oppoſition that is acted by the Will againſt Grace, is againſt it as objectively propoſed to it. So do men reſiſt the Holy Ghoſt; that is, in the external diſpenſation of Grace by the Word: And if that be alone, they may always reſiſt it*; (which you are not to wonder at, becauſe) *the enmity that is in them will prevail againſt it*; *Ye always reſiſt the Holy Ghoſt.* The meaning of all which is this; that a Sinner may reſiſt the force of all reaſon and perſwaſion whatever, and that indeed his Will is invincible by it. Now thus he proceeds: *The Will therefore is not forced by any power put forth in Grace in that way, wherein it is capable of making oppoſition unto it; but the prevalency of Grace is of it, as it is internal, working really and Phyſically, which is not the object of the Wills oppoſition; for it is not propoſed unto it, as that which it may accept or refuſe, but worketh effectually in it.* That is to ſay, the Will is not forced by *perſwaſion*, which it may reſiſt; but it is forced by that *Phyſical* Operation which it cannot reſiſt, and which does not leave any room either for *accepting or refuſing*; ſo that becauſe Converſion thus wrought is not an act of our own *choice*, therefore no violence is offered to the Will when it is ſo converted: which is as much as to ſay, that becauſe Converſion thus wrought is not choſen by the Will, therefore it is choſen by it. This Anſwer was ſo apparently abſurd, that I thought fit to tranſcribe the whole *Paragraph*, leſt they who have not the Doctor's Book at hand, might ſuſpect that I had wronged him.

The

The ſubſtance of his ſecond Anſwer is
That *at the ſame inſtant of time wherein the*
acted, it acts it ſelf ; and by ſo doing preſerves
own liberty in its Exerciſe. To which I re
1. That it cannot be ſaid that the *Will* or
Soul, conſidered as a *free Agent*, does, *as ſuch*,
any thing at that *inſtant of time*, when 'tis im
diately and irreſiſtibly converted by the Phy
Act. If he means, indeed, that the Soul acts
my Pen does when I am writing ; or as an
gine does when 'tis ſet a going, I grant it:
'tis plain that no ſuch action can properly be
to be an act of the *Will*, or a *free* action. 2.
further, whatever act you aſcribe to the Wi
that time, it cannot be truely pretended, that
this act the *Liberty of the Will is preſerved.*
Reaſon is, becauſe there is none to preſerve ab
this matter of Converſion ; ſince all the lib
which the Soul had, before that *Inſtantaneous A*
he elſewhere calls it, is utterly deſtroyed by it.
ſuch is the nature of this Act, that it converts
a greater neceſſity of the ſame kinde, than t
whereby Mechanical Cauſes produce their Effect
for it leaves it *naturally* impoſſible for the S
not to be converted. Now if ſuch an act be
immediate cauſe of Converſion, I do not ſee t
there is the leaſt regard had to the Souls bein
free Agent in this manner of Converſion. But
the contrary, it ſeems plain, that the Soul is utte
deprived of all kinde of liberty in this matt
And if ſhe has no liberty left to *exerciſe*, ſhe
none to preſerve, by any act you would have to
contemporary, with the irreſiſtible Operati
Wherefore our Author's ſaying, that the Grace
ſpeaks of, *ſo acts our Wills, as that they alſo*
themſelves, and that freely; is a mere begging
the Queſtion, inſtead of an Anſwer to the Objecti
propo

propounded. For, Whether it be poſſible for the Soul that is thus acted, to act *freely* at the ſame time, is the very thing in queſtion. Perhaps he lays ſome ſtreſs upon thoſe words uſed by him; that *there is herein an Inward, Almighty, Secret act of the power of the Holy Ghoſt.* For 'tis uſual, when men contend for inexplicable and unintelligible notions in Divinity, to pretend they are Myſteries, and fly to God's omnipotence to fetch themſelves off.

Now I think no man denies, that God can convert the greateſt Sinner in a moment into a Saint, (or, if he pleaſes, into an Angel) by ſuch a Phyſical act as this man ſpeaks of. But then, 1. This could not be reconciled with ſuppoſing the rational uſe of our Faculties in being converted to God. Converſion would onely be a *neceſſary effect* of God's power, but no *free act* of our own. 2. It does not follow, that becauſe God Almighty can convert a Sinner this way, therefore he will do it. But, 3. If it be granted that God always converts men in an *intellectual manner*, and that the Operations of the Spirit produce their effects in our mindes, in a way ſuitable to the rational nature of Mankinde; it will follow that God never converts men in that manner, which our Author contends for, becauſe ſo to do is inconſiſtent with a rational way of Converſion; and therefore *unſuitable to the nature, and the natural Operations of our mindes.* Laſtly, ſince he grants that the Holy Spirit operateth in our mindes, *no otherwiſe than they are meet to be moved, according to their own nature and power*; it is clear from the premiſes, that by this conceſſion he overthrows his own *Hypotheſis* of Converſion by the *immediate, Phyſical* and *irreſiſtible* work.

I ſhall conclude this matter with conſidering the remarkable Expoſtulation of Almighty God with the *Jews*, which we finde in *Iſa.* 5. 4. *What could have been done more to my vineyard that I have not done in it?* By comparing the Parable with the Explication of it, *verſ.* 7. you may obſerve, 1. That it was in their power to have turned to God; and therefore God had given them all that internal Grace which was neceſſary to Converſion: otherwiſe he had not expected their converſion, nor complained of their obſtinacy, much leſs puniſhed them with that ſeverity threatned, *verſ.* 5. 2. That they had not onely all neceſſary means and helps but even ſuch as were moreover profitable and advantageous in the way of converſion; ſo that it was not onely poſſible, but conſidering what God had done for them, it was very likely they would *turn*; and this is clearly ſignified by that greatness of expectation expreſt by the *making of a Wine-preſs in the Vineyard*, v. 2. Nay, 3. God asks them what could be done more than had been done to them already. And yet, 4. They were all the while unconverted, and as bad as ever, *v.* 4, 7.

Now lay all theſe things together, and it follows, 1. That men *may* be *converted* without that meaſure of Grace, which makes it impoſſible for a man not to be ſo: for if, as the Doctor tells us, *the Will cannot make uſe of that Grace which it doth refuſe*, then God had not given theſe men that meaſure of Grace which was neceſſary to Converſion; for they refuſed, that is, they were not converted by that Grace which was imparted to them. Now if he had not done what was neceſſary to their *Converſion*, what reaſon had he to expect it, how could it be ſaid ſincerely, *What could have*

done more? what juſtice had there been in puniſhing them with ſo much ſeverity?

2. It follows alſo, that 'tis poſſible for men not to be converted, when God hath done the utmoſt for his part that is meet to be done in order to their Converſion. For thoſe words, *What could have been done more to my vineyard that I have not done in it?* ſtrongly imply, that he had done all to make it fruitful, that was any way proper for him to do: and that the Jews could not reply with truth, that God had ever done more for the converſion of thoſe that had actually repented, than he had done for them. Indeed if God pleaſed, he could have converted theſe obſtinate creatures, by ſuch an irreſiſtible power as the Doctor aſcribes Converſion to; and therefore thoſe words *What could have been done more?* or as it is better expreſſed in the *Hebrew* Text מה לעשות עוד *i.e.* what *is to be* done more? do not imply that God by his omnipotence could not have converted them; but that no more remained to be done by him, in a way *meet* for him to uſe, towards the converſion of *reaſonable Creatures*. According to which Explication the words of the Tranſlation may be uſed well enough; *i.e.* What *could* have been done more, conſidering they were to be wrought upon as *Men?* what is further *meet* to be done, unleſs they ſhould be converted otherwiſe than as *Men*; unleſs they were to be dealt with like Creatures that cannot reaſon and underſtand; and were not to have the uſe of that liberty left them which belongs to their natures? It is in this manner, I ſay, that the Queſtion is to be underſtood, becauſe no man can deny that in reſpect of abſolute power, God could have converted them in ſpight of all their reſiſtance: And then

it may be ſtrongly concluded, that becauſe he did not do ſo, therefore it was not by his wiſdom judged meet and proper ſo to do: for if it had, and if this had ever been his *way* of converting Sinners; that Queſtion, *What is to be done more that I have not done?* was not fit to be put to thoſe men, who knew well enough that the Grace they had fruſtrated could not poſſibly be *irreſiſtible* Grace. Finally, the no mention of any Reply made by that people to this upbraiding Queſtion (and if they had any Reply to make, it is exceeding probable that ſome notice had been taken of it, becauſe God is pleaſed here to make them their own Judges, *verſ.* 3, 7.) ſhews, that in thoſe days either no ſuch thing was dream'd of as Converſion by irreſiſtible Grace; or if it were, that theſe men could not themſelves *judge* it meet for Almighty God to convert them by it. Now can any man judge ſo, who thinks it meet that the Operations of Grace ſhould be ſuited to our reaſonable natures; unleſs he be a Slave to an *Hypotheſis*: And commonly in that caſe men care not what they ſay.

SECT. 3.

3. Since it is evident from the Holy Scriptures that God requires and expects we ſhould put forth our own endeavours after all thoſe things, which the Spirit is given to work in us; it follows, that ſuch is the *manner* of the Holy Spirit's Operations, that they do not make our own diligence and care unneceſſary to the attaining of them; but that his Operations will do us no good if our own endeavours be wanting. The reaſon is, becauſe it were high preſumption to ſay, that although God

God requires us to be active and diligent, it may be never the worſe for us, though we be lazie; which might be ſaid, on ſuppoſition that the *Graces* of the Spirit might be attained without any induſtry of our own. Now we are commanded in the Scripture, to *work out our ſalvation with fear and trembling*, although it be preſently ſaid, that *God worketh in us both to will and to do*. Wherefore God's working in us doth not render our own *care* to *will* and to *do* unneceſſary to that end; eſpecially if you conſider, 1. That God's Operation is brought in as a reaſon why we ſhould work: Now it would be very ſtrange, that God ſhould uſe that for a reaſon to us, why we ſhould work out our Salvation, which is on the other hand a clear reaſon why we need not. Wherefore it is again evident, that God doth not work his Graces in us *irreſiſtibly*; nor is that manner of Operation ſuppoſed in the Text: For if it were, then 'tis plain that our own *negligence* cannot hinder the effect of his working; nay, not the utmoſt reſiſtance we can make, that is, our working the quite contrary way, cannot prevent it: and I refer it to any man of common ſenſe, if this be not a temptation to careleſsneſs, inſtead of a motive to induſtry. 2. Much leſs would the Apoſtle have added, *With fear and trembling*, if our own induſtry were not neceſſary to the attainment of thoſe Graces, which God is ſaid to *work* in us. Therefore alſo they are not wrought by an irreſiſtible Operation: For there could be no cauſe for *Fear and Trembling*, if we could not poſſibly miſcarry through our own negligence. But as long as God worketh in us irreſiſtibly to Will and to Do, there can be no poſſibility of miſcarrying; and conſequently no ground for that *Fear and Trembling*, which ſhould increaſe our dili-

P. 470. gence. Dr. *Owen* tells us upon this place, th
To ſay God doth onely perſwade us, or excite and
up our Wills by his Grace to put forth their own a
is to ſay, he doth not do what the Apoſtle affir
him to do; That is, *that he doth not work in us*
to Will and to Do. To which I anſwer; that
ſay God worketh in us both to Will and to D
not onely by exciting and ſtirring up our wills to
forth their own acts; but by making it utterly
poſſible for us not to Will and to Do, is to ſ
that we have *no cauſe at all to work out our Sa*
tion with Fear and Trembling, which the Apo
plainly *exhorts* us to. I do not ſay, that God
not what the Apoſtle *affirms him to do*; but I ſ
the meaning of thoſe words is this, that God wo
keth in us what is on his part requiſite for
willing and doing, by ſtirring up our Wills to
forth their own acts; which, for all that, t
may not put forth. That this is the true int
pretation of the words, I prove thus: 1. Beca
their connexion with the Exhortation does m
nifeſtly require it, as you will confeſs, if you
but obſerve how the Apoſtles diſcourſe muſt
according to the Doctor's interpretation,
"I aſſure ye all to whom I write, that God wo
"eth in you *all things that appertain to your Obed*
"*and Salvation* (*thoſe* are the Doctor's own wor
"and that by an irreſiſtible Operation, ſo as i
"not poſſible for you not to will or to do wh
"ſoever is neceſſary to Salvation: therefore I
"riouſly exhort you to be very careful, even w
"Fear and Trembling, that ye both will and
"all ſuch things, leſt you miſcarry through
"own negligence and diſobedience. Than w
nothing could be more abſurd. 2. Becauſe Go
frequently ſaid, in the Scripture, to *do thoſe th*
for the effecting of which he hath contribu
me

means and help ſufficient, although the things themſelves do not actually come to paſs. Of this manner of ſpeaking I might give you many inſtances; but theſe few that follow will put the thing out of queſtion. In *Jer.* 51. 9. God ſaith concerning *Babylon*, רפאנו את-בבל *We have healed Babylon, but ſhe is not healed.* The common Tranſlation, We *would* have healed, being rather a right Expoſition, than Tranſlation of the words. The ſame thing God ſaith of *Hieruſalem*, Ezek. 24. 13. *Becauſe I have purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthineſs any more*, i. e. God would afford them the means and opportunities of Converſion no longer, becauſe they had already obſtructed the efficacy of them ſo long together. And then by his purging *Hieruſalem*, it is plain nothing can be meant, but his doing all that was proper for him to do in order to that end, and which would certainly have accompliſhed it, had they complied as they might with his gracious methods. Thus alſo *the goodneſs of God* is ſaid *to lead them to Repentance*, who are not actually led by it, being ſuch as *after their hardneſs and impenitent hearts, treaſure up wrath unto themſelves againſt the day of wrath*, Rom. 2. 4, 5. The meaning is plainly this, that the forbearance and Grace of God, is a moſt ſufficient means of bringing thoſe to repentance, who do not onely neglect what they ought to do in compliance with the goodneſs of God, but harden their Hearts againſt it. Thus we ſee the holy Scripture does aſcribe unto God the honour of what he does toward the converſion of thoſe Sinners that continue in impenitence, by ſaying that he has converted and healed them, even while they are yet in their ſins; hereby intimating to us, that it was not through any defect of Grace on his part;

but onely through their own failing to excite [s]
endeavours, as they might have done, that [th]
were not actually reformed. Now in like [m]
ner, and according to the uſual ſtile of the Sc[r]
pture, God may be ſaid to *Work*, even in th[e]
men, *to Will and to Do*, who are ſtill *unwill[ing]*
and *diſobedient*; and therefore that Phraſe do[es]
not neceſſarily import, that God does *more th[an]*
excite and ſtir up our Wills by his Grace; or th[at]
he does not leave it poſſible for us to obſtruct th[e]
efficacy of his Operations. For we ſee the Sc[r]
pture ſuppoſes God's adminiſtring of thoſe gr[a]
cious Helps, which are abundantly ſufficient t[o]
make us true Converts, to be ground enough f[or]
ſaying that he hath converted us. Wherefore
the Words themſelves are capable of ſuch a me[a]
ning; if the ſcope alſo and deſigne of the pla[ce]
does neceſſarily require ſuch a meaning, I kno[w]
not what can be required more to prove this to b[e]
the true meaning of them, *viz.* that God worke[th]
in us to Will and to Do in that manner, that if ou[r]
own care and diligence be wanting, we may n[ei]
ther *will* nor *do*, but continue in our ſins, and p[e]
riſh everlaſtingly.

Further, whereas God is ſaid to *give Repentan[ce]*
and a new Heart, it is from hence plain that th[e]
meaning of ſuch places is not this, that he do[es]
all himſelf, and leaves nothing for us to do th[at]
we may be converted; becauſe he commands u[s]
often to do thoſe things which he is yet ſaid t[o]
do for us. Thus, as it is ſaid in *Ezek.* 36. 26. *A*
new heart alſo will I give you, and a new ſpirit will
put within you ---- and cauſe you to walk in my ſ[tatu]
tutes: (which words conſidered by themſelv[es]
run as if God had abſolutely undertaken to d[o]
this for his People, and they needed not now
tro[uble]

trouble themſelves with doing any thing towards it:) So by the ſame Prophet God requires them to *Caſt away from them all their tranſgreſſions, to make themſelves a new heart and a new ſpirit; for, ſaith he, why will ye die, O houſe of Iſrael?* Ezek. 18.31. From whence it is plain, that notwithſtanding God's promiſe of giving them a new Heart, it was neceſſary for them to Renew their own Hearts: And what can this ſignifie, but that the Promiſe is not abſolute, but ſuppoſeth the concurrence of our own endeavours, and conſequently that it was given to encourage them; but not to make them needleſs? And this will be more evident to you, if you conſider, that what the Lord promiſed to do in this kinde for his People, was not done for ſome of them, as you may ſee in *Ezek.* 11. 19, 20, 21. *I will put a new ſpirit into them, and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh, That they may walk in my ſtatutes,* &c. *But as for them whoſe heart walketh after the heart of their deteſtable things, and their abominations, I will recompence their way upon their own heads, ſaith the Lord God.* From whence the *needfulneſs* of their own care *to walk in God's Statutes* is moſt evident; for if no ſuch condition had been implied in the Promiſe, none of them could have *walked after their Abominations.*

Finally, Since the Holy Spirit is not onely promiſed to work in us all needful Qualifications for eternal Life, but we are alſo Commanded, Exhorted, Entreated, and that moſt Seriouſly, Affectionately, and Frequently, to Repent and be Converted, and to perſevere in Holineſs; and all this with promiſes of an eternal Reward if we do, and with threatnings of everlaſting Puniſhment if we do not;

not; it follows that the Spirit is not promiſed work his Graces in our Hearts, in ſuch a man as to make our own endeavours unneceſſary the attainment of them: For this were to m all thoſe Commands and Exhortations of G Word a ſolemn piece of Pageantry, and to that God hath required us under the greateſt nalties, and with the moſt alluring promiſes, obtain thoſe Qualifications which will be th upon us, though we do nothing to obtain th Wherefore I conclude, that the Holy Spirit work no otherwiſe in the mindes of men, than to h them under as great an obligation to be diligen in the uſe of all proper means for their recov and perſeverance, as if they had not the be fit of any ſuch divine Operation, but were left (it had been poſſible for them) to do *all* th ſelves.

SECT. 4.

4. It may be added, that the Operations *the Holy Spirit* upon the mindes of men, are ſuit or proportioned to their preſent ſpiritual ſtat He does not produce thoſe effects in us *all at* o which the Scripture aſcribes to divine Grace; b in ſuch an Order, and by thoſe Degrees that ſu with our capacities and qualifications. This partly evident, 1. From what hath been alrea ſaid concerning the communications of ſpeci Grace, the promiſes whereof are made onely Believers and good men; the Holy Spirit do not form his other graces in us, till he ha wrought an hearty belief of the Goſpel in o Souls: Nor does he *dwell* in them, till they a purged from the love of ſin and this world.

ſince there are various degrees of holineſs, according to which good men differ from each other; ſince alſo our Saviour hath told us, that *to him that hath, more ſhall be given*; we may conclude that the communications of the Holy Spirit are not made in *equal* meaſures to all good men neither; but according as their mindes are more or leſs raiſed towards the *heavenly* ſtate: And that the more perfect Chriſtian enjoys a more plentiful *influence* of Grace from above, and is more ſenſibly affected with thoſe joys of the Holy Ghoſt which increaſe the love of Virtue, and confirm him in every divine diſpoſition. 2. This is further evident from thoſe paſſages in Holy Writ, where we are required to *grow in grace*, to *abound in the work of the Lord*, and to *go on to perfection*. For theſe places, and the like, do ſtrongly imply, that we cannot on a ſudden arrive to any degree of goodneſs which we fall greatly ſhort of at preſent, much leſs that we can preſently be *filled with the fulneſs of God*. Wherefore it plainly follows, that the Holy Spirit does not affect our mindes, when we begin the Chriſtian life, in the ſame manner and meaſure that he moveth us in after we have made ſome progreſs in it, or ſhall arrive to ſuch an eminent degree of Chriſtianity as may anſwer that expreſſion of being *filled with the fulneſs of God*. For if it were thus, then we might become *Men* in *Chriſt* aſſoon as we are *Babes*; and come to the *fulneſs of our ſtature* without growing, and going on to perfection. It is further obſervable, that the Word of God is affirmed to be the means of our increaſing in holineſs; we muſt *deſire the ſincere Milk of the Word, that we may grow thereby*, as St. *Peter* tells us: and in *Col.* 1. 9. St. *Paul* inſtructs us, that the way whereby the Spirit maketh us *to walk worthy of*

the

the Lord unto all well-pleasing, being fruitful in every good work; is by *filling us with the knowledge of his will, in all wisdom and spiritual understanding*. From whence I observe, that our improvement in holiness is greater or lesser, according as we consider and meditate upon divine Truths, *viz.* for the end of governing our lives by them, which is to know them *in Wisdom and spiritual Understanding*. Now since the effects of the Holy Spirit's Operation in our mindes, are, as I have shewn, the genuine and proper effects of the Word of God seriously considered and laid to heart; it follows, that the Holy Spirit worketh in us according to that measure wherein divine Truths are considered by us: Therefore since our fruitfulness depends upon our *increasing in the knowledge of God*, or that *spiritual Understanding* which the Apostle speaks of; the Holy Spirit who worketh in us by the Word of God, does not make us capable of arriving to that state of walking before the Lord in *all well-pleasing*, all at once, but by degrees, *viz.* as we *increase in the knowledge of God* by daily Meditation.

Lastly, since by the experience we have of Humane Nature we see, that customes are not easily and presently put off; and that matters of difficulty cannot be made familiar to us, but by use and practice; more particularly, that they who are *accustomed to do evil*, cannot of a sudden *learn to do well*; that ill habits are not wasted but by degrees; that the difficulties of a Religious life press most upon us when we first enter upon it; and that they wear away insensibly by continuance in well-doing; likewise that vertue is improved by exercise, and that *the Path of the just*, as the Wise man speaks, *is as the shining light*, that

shineth

ineth more and more unto the perfect day. I ſay, his being conſidered, we muſt needs acknowledge that the Holy Spirit does not produce the effects of his Grace in the mindes of men all at once; but that he accommodates his Operations to the ſtate in which they are at preſent, prompting them to that amendment which the meaſure of their capacity will admit. And this I take to be a Conſequence alſo of what the Doctor ſo fully grants, *viz.* that the Spirit *acts the mindes of men*, only as they are *meet to be acted, according to their own Nature, Power, and Ability*, and according to their *natural Operations*: For if we may truſt the conſtant experience of Mankinde, both of the good and the bad, although an evil habit is ſooner contracted than a good one; yet none is gained without ſome uſe and exerciſe; and ordinarily it cannot be otherwiſe. Now if the Spirit moves us no otherwiſe than according to the *Nature, Power*, and *Ability* of our mindes; we muſt not think that by his Grace we may leap out of a wicked courſe of life, in a moment, into the habits of Piety and Virtue; but that he is in that manner preſent with us, as to enable us to make a good beginning; and if we do ſo, that by his more abundant Grace we may proceed, and ſo by degrees come to a divine temper of minde, and to *walk worthy of the Lord unto all well-pleaſing*.

* If I forget not, he acknowledges it ſomewhere in expreſs terms.

There is no doubt but God, if he pleaſeth, can in an inſtant change the moſt vicious man into a Saint; but we have no more reaſon to think that he will do ſo, than that he ſhould work new Miracles to convert us. But we have great reaſon to perſwade us that he will not do ſo: for if we may judge of the manner and Meaſure of the Holy

Holy Spirit's Operations, by the promiſes of ſpe-
cial Grace, which belong onely to qualified and
prepared perſons; or by the Commands of the
Scripture to grow in Grace, and in the knowledge
of *Chriſt*; or by the general experience of hu-
mane Nature: we may conclude, that an habitual
Sinner cannot become a good man in an inſtant.
He muſt firſt learn to be afraid of God's angry
Juſtice; he muſt be heartily ſorry for his ſins; he
muſt deeply conſider the promiſes of the Goſpel;
he muſt avoid the occaſions of ſin, and fortifie him-
ſelf with vehement reſolutions to forſake his wic-
ked courſe; and he muſt make many earneſt prayers
before he can ſubdue his Luſts, and overcome the
world, and yield a ſincere obedience to all the
Commands of God. And by conſequence, he can-
not expect that the Operations of the Holy Spirit
ſhould make him a holy man, but by the former
means; and therefore by degrees.

This Conſideration ought not to have been o-
mitted; becauſe it may be of great uſe to two very
different ſorts of men.

1. To thoſe who have been long accuſtomed to
a ſinful courſe of life, and think it impoſſible to re-
cover themſelves, although they have the oppor-
tunities of amendment before them. For it
happens ſometimes, that ſuch men wiſh they had
taken an early care to live in the fear of God, and
the practice of Religion and Virtue; but they be-
lieve it is now in vain to ſtrive againſt thoſe fixed
habits, which are ſo deeply rooted in their minds;
and ſo they abandon themſelves to careleſneſs
and deſperation. The reaſon whereof is common-
ly this; that when they attempted their own re-
formation, and had purpoſed to lead a new life,
th-

they ſoon found themſelves ſurprized again by their former temptations, and carried away as ſtrongly by their ſenſual appetites as ever they were before; which makes them conclude, it is to no purpoſe to take any more pains with themſelves: as if, becauſe their freedom from the ſervitude of ſin could not be effected in a few moments, it cannot be procured at all. It many times hinders a good beginning, that a man findes he cannot become a Convert in an inſtant, and thence concludes that it can never be better with him than it is at preſent; which he will be the more ready to do, if he has heard that Converſion is a thing that comes by a ſnatch, and an *Inſtantaneous Act*; and that unleſs the work be done all of a ſudden, (which he findes it will not be) it can never be done. But this is a Doctrine ſo pernicious to the Souls of men, that the miſchief of it were ſufficient, to prove it falſe. For if it were true, it were then in vain for an habitual ſinner at leaſt to attempt his own recovery; ſince a cuſtom in ſin cannot be ſuddenly broken, without a Miracle, but muſt be worn away by contrary practices, or not at all. It will require ſome time, and much patience, to unlearn a way of life that is grown cuſtomary and natural, and to make the contrary habitual and eaſie. But by aſſiduity and conſtancy the thing may be done: Therefore if a man has entertained any ſerious thoughts of Repentance, he ought not to diſcourage himſelf, though he findes his affection to ſin hard to put off; nor to give up himſelf for a loſt perſon, when he is again overtaken by a Temptation; but to renew his reſolutions more vigorouſly, and to pray more frequently and earneſtly; and to keep on thus in a way of well-doing: for there is not the leaſt doubt, but by this means, every day ſomething will

will be done, to the bettering of his minde, the making of a good life more easie and to him; till he has gained the true liberty of Sons of God.

2. This very Consideration, which is of g use against *despairing* to prevail, if a man that yet the opportunity, desires to amend his li is also a good Antidote against the madness of ferring our Repentance upon a *presumption* that can repent and turn to God when we please. if it be not in the power of a wicked man, he is thus flattering himself, to repent this moment; he has no reason to think that he suddenly repent any time hereafter. The most is in his power at present, is to do something order to Repentance, or Conversion; but that not to repent: The utmost he can do, is to be well; but that is not doing the thing. Now longer he is thus trifling with himself, his habits contract more stubbornness, and will req more time to break them; and yet he has time to do it in than he had before. Nor is likely that he will begin hereafter while he has ny time before him: for the reason why a defers his reformation to another time, is not cause he intends to begin *then*; but because he no minde to begin *now*; and unless he be *then* a better minde than he is at present, he will tainly defer his Repentance still; nor is there probability that he will finde himself better dis sed after he has added Iniquity to Iniquity, made himself more a Childe of the Devil t he was before. And indeed it commonly ha pens, that they who cheat themselves in this ner, run out their foolish presumption almost the length of their Lives, till the terrours of De

make them ſerious; and *then*, I fear, 'tis too late to make a good *beginning*: For what good ſhould it do a man, to promiſe that he will mend his life, now he can live no longer; or to reſolve that he will ſpend his time better, when he has no more to ſpend?

To conclude, if the Converſion of a wicked man be a work of ſome time, and requires much diligence and preparation: If, ſo far as we can judge by ſeveral Promiſes and Exhortations in holy Writ, and by the experience of Mankinde, the Operations of the Spirit move Unregenerate men according to their preſent capacities; for inſtance, either to Fear, if they be yet Fearleſs; or to Sorrow, if they have yet little or no Remorſe; or to Care, if they are ready to run upon Temptations, and the like. If the Holy Spirit enables them to mend their ſtate by ſuch Degrees and Means, till their luſts and evil habits be ſubdued; then, as they that have lived a wicked life, and yet enjoy the opportunity of Repentance, have no reaſon to deſpair of their Converſion, merely becauſe they cannot break the power of their Luſts, and overcome the world all at once; ſo neither has any man the leaſt reaſon to preſume that he can repent when he pleaſes, and thereupon to neglect the preſent opportunity: For all that he can do at preſent, is to make a good beginning; and not to do that immediately, when upon this moment my eternal ſtate may depend, what a madneſs is that!

SECT. 5

To all that hath been ſaid, we may further adde,

that the Holy Spirit moves upon the Minde
men in a moſt *familiar* way; and that his Mo
are not diſcernible by us, from the *natural* Op
tions of our Mindes. We feel them no other
than we do our own Thoughts and Meditatio
we cannot diſtinguiſh them by the manner of th
affecting us, from our natural Reaſonings, a
the Operations of Truth upon our Souls. T
imperceptibleneſs of the impreſſions made u
our Souls by the Divine Spirit, was that, wh
(as I told you before, *Chap.* 3. *Sect.* 10.) our S
viour ſignified to *Nicodemus* by the Similitude
the *Wind*, Joh. 3. And we are not to wonder th
the Holy Spirit does move our Souls, when
are not conſcious to our ſelves of any ſuperna
Influence which they are acted by; ſince he c
communicate Reaſon and Perſwaſion to the
without making uſe of any thing that belongs
our bodily Structure, and much more of our e
ternal Senſes; without which it is impoſſible
us to convey our Thoughts and Reaſonings
one another's mindes: Wherefore the Holy Sp
being *intimate to our Souls* (which is a good e
P. 272. preſſion of the Doctor's, uſed to another purpo
can affect us, when we are not *ſenſible* of it, a
produce effects upon our mindes, in that man
as if they were merely the effects of our own
tural reaſoning, and ſuch conſideration of di
Truth, as we can excite in our ſelves and in
another.

Such is the manner of the Spirit's Operati
in us, that if God had onely deſigned to g
the Holy Spirit to us, without making any m
tion of it in his Word, we could never h
known, unleſs it had been communicated t
by ſome private Revelation, that our Souls
mo

moved by a *divine Power* when we love God and do his Will; which, as I take it, the Doctor ſeems to grant in thoſe words of his; that this is a *ſubject*, in the handling whereof *we have nothing to give us aſſiſtance but pure Revelation*; which are large words; but according to a candid conſtruction, very true. But this, I think, may at leaſt, be inferred from them: That without Revelation we could not have known that the Spirit operates in the mindes of men, in order to their Regeneration: And conſequently, that his Operations are imperceptible by us now; for if we were ſenſible that the Holy Spirit moves us, we might argue from our own *ſenſe*, as well as from Revelation, that the Spirit is given to us.

Wherefore the beſt rule we can have to know when we are moved by the Holy Spirit, muſt be taken from the Nature and End of his Operations. When we finde our ſelves inclined to that which is good, when we are bent upon the doing of God's Will, when we perform our Duty, and govern our Actions by the Word of God; then we may conclude that we are acted by a divine Spirit; and that therefore we have occaſion given us of humble and thankful Praiſes. But if we forſake the ſteady rules of our duty, written upon our Hearts in our Creation, or in the Bible by the inſpired Meſſengers of God; and take every violent impulſe that we feel within us, for a ſuggeſtion of the Holy Spirit, we may eaſily miſtake a brutiſh Inclination, or a Suggeſtion of the Devil, for divine Direction; ſince no ſort of men are acted with a more ſenſible and impetuous Zeal, than they that are ſtrongly led by the Devil and their own corrupt Affections. Therefore, unleſs we will expoſe our ſelves to Fanatical and Diabo-

lical Deluſions, we muſt keep cloſe to *Reaſon* and *Scripture*, and try the nature of all the impulſes and motions of our mindes by them: We muſt not pretend that the Spirit inciteth us to ſuch an action, and therefore 'tis warranted by the Scripture; for *the motions of the Spirit are in themſelves imperceptible:* But we muſt firſt ſee what the Scripture would have us do, and then if we have a minde to that, we may conclude that the Spirit hath moved us to it; for the Spirit inclineth us onely to what is good; and the Scripture is a *ſteady and unalterable rule of that.* Theſe are very plain and evident truths, and yet we can hardly ſay too much to poſſeſs the mindes of men with the apprehenſion of them; ſince we can remember what infinite diſhonours have been done to God in the late times, by men profeſſing Godlineſs, and pretending to the *ſpecial Guidance* of the Spirit; how they asked counſel of God whether they ſhould commit *Murder* and *Treaſon*, *Rebellion* and *Sacrilege*; how they thought to juſtifie the moſt execrable Parricide (as the Doctor knows who did) that was ever heard of in theſe parts of the World; and how blaſphemouſly they pretended that *the Lord had put theſe things into their Hearts.*

God does not now give the Spirit to *juſtifie* the actions of men, but to *aſſiſt* them in their that are *good*; and *he hath ſhewn us what is good* partly by the light of Nature, which is common to all men; and compleatly by the publick revelation of his Will contained in the Scriptures. Wherefore ſince the Operations of the Spirit are imperceptible by us, and merely an object of our *Faith*, we have no other way of aſſuring ourſelves that we follow the guidance of the Spirit

but by following the Rule of God's Word.

To this purpoſe it is obſervable, that the word *Spirit* does ſometimes ſignifie the Goſpel, as ſeveral *Divines* have proved, and particularly when St. *Paul* does oppoſe the *Spirit* to the Fleſh, as in Gal. 3. 3. *We are the circumciſion which worſhip God in the ſpirit, and have no confidence in the fleſh*; i.e. we are the true Children of *Abraham* who worſhip God according to the Goſpel, placing no confidence in the obſervation of *Moſes*'s Law. And in Gal. 5. 16. *Walk in the ſpirit, and ye ſhall not fulfil the luſts of the fleſh*, i.e. walk according to that Law of Love, *verſ.* 14. which the Goſpel ſo ſtrictly preſcribes; and do not yield to inclinations of Revenge, *Hatred*, *Variance*, &c. *verſ.* 20. But, at leaſt, in theſe and the like places, 'tis indifferent whether by the word *Spirit*, you underſtand the Goſpel, or the Holy Ghoſt; becauſe it is in effect the ſame thing, to be led by the Spirit, and to obey the Goſpel.

Thus when the Apoſtle, *Rom.* 8. ſo often notes the difference between thoſe that walk after the Fleſh, and thoſe that walk after the Spirit; we may eaſily ſee, that *walking after the Spirit* may indifferently be interpreted, either by living according to the Rules of the Goſpel, or by following the perſwaſion of a well-inſtructed Minde or Conſcience, or by obeying the motions of the Holy Spirit of God. For to do one of theſe things, is to do them all, ſince they are the Precepts of the Goſpel, which the Conſcience ought to be directed by; and 'tis the obedience of the Goſpel to which the Holy Spirit doth move and incite us.

We may obſerve alſo, that in this Chapter theſe following expreſſions are equivalent, *viz.* *To walk after the Spirit*, v. 1. To *be freed from the law of ſin*, v. 2. To *minde the things of the Spirit*, v. 5. To *be ſpiritually minded*, v. 6. To *be ſubject to the law of God*, v. 7. To *pleaſe God*, v. 8. To *have the Spirt of Chriſt*, v. 9. *Chriſt being in us*, v. 10. *The Spirit of God dwelling in us*, v. 11. *Mortifying the deeds of the body by the Spirit*, v. 13. And *being led by the Spirit*, v. 14. Theſe ſeveral Phraſes, I ſay, do all expreſs the ſame ſtate, *viz.* our being the true Diſciples of *Chriſt*; onely they conſpire to expreſs the ſame thing under different reſpects: That of *being ſubject to the Law of God*, reſpecting the *rule* of our Lives, as that of *minding the things of the Spirit*, regards that ſerious conſideration of the Doctrines of the Goſpel, which diſpoſeth us to walk according to that *Rule*. *To be freed from the Law of Sin*, notes the ſame thing with reſpect to our *former* condition. *Not to be carnally but ſpiritually minded*; *not to live after the fleſh*, *but to mortifie the deeds of the body by the Spirit*, are expreſſions that principally regard the prevalency of our Conſcience over our ſenſual Appetites. *The Spirit of God dwelling in us*, is an expreſſion of that conſtant readineſs in good men to do the Will of God, which is cheriſhed in them by the Holy Spirit; as our *having the Spirit of Chriſt* ſeems principally to regard that likeneſs to him, which we gain by becoming ſuch perſons. Finally, *to walk after the Spirit*, or *to be led by the Spirit*, are Phraſes which ſeem to take in all theſe reſpects indifferently.

Now becauſe it is really one and the ſame ſtate and diſpoſition, that is ſignified by theſe Phraſes, there can be no dangerous miſtake incurred, if a man

man ſhould underſtand any one of them, under a *reſpect* which perhaps was not principally intended; as for inſtance, if by *the Spirit of God dwelling in us*, he ſhould underſtand our being ſtrongly and deeply affected with divine Truths; for where the *Word of God dwells richly*, there the Spirit of God dwells too. Nay I may adde further, that there is no need of being curious to mark what reſpect was principally aimed at by the Apoſtle in the uſe of theſe Phraſes throughout *Rom.* 8. and likewiſe *Gal.* 5. and other places; and that becauſe the Apoſtle does not ſeem to be curious in the uſe of them himſelf: Nor was it neceſſary for him ſo to be, in order to the making good of that concluſion againſt the *Jews*, which he aimed at, *viz.* that Juſtification was not to be had by the works of the Law, but by the faith of *Chriſt*; *i.e.* by being a true Diſciple of *Chriſt*, in mortifying the Fleſh, with its Affections and Luſts. But on the other hand, his uſing of thoſe Phraſes of being *led by*, and *walking after the Spirit*, indifferently for living according to the Goſpel, and being governed by the motions of the Holy Spirit, was very ſuitable to his deſigne of ſhewing that Juſtification was no other way to be obtained, but by being a true Chriſtian: For ſince mortifying of the deeds of the body, and being ſubject to the Law of God in that degree which Chriſtianity now required, were neceſſary to *Juſtification*, the Jew who rejected the Goſpel of *Chriſt* muſt needs be under *Condemnation*; becauſe the Holy Spirit, whoſe guidance and incitations were neceſſary to the ſubduing of ſin, was given for that purpoſe to none that rejected Chriſtianity. Wherefore as long as the *Jew* would not ſubmit to *the Law of the Spirit of Life*, i. e. to the Goſpel, to the profeſſion whereof the ſpecial promiſe of the Spirit

was made, he must needs be subject to the *Law of Sin and of Death*: Of *Sin*, because he refused the necessary means of subduing the lusts of the flesh, *viz.* the Faith of the Gospel, which was to mortify the Incitations and Grace of the Spirit. Of *Death*, because if *we live after the Flesh, we shall die.*

This Observation I thought might not prove altogether unuseful to well-meaning persons, that have not hit on it before; for a man may well be in danger of mistaking the Apostle's designe in this and other places, where the fore-mentioned Phrases are promiscuously used, if he expects that every one of them should have a peculiar mystery belonging to it, and a sence quite different from all the rest.

But that which I chiefly intended, was to observe, that the promiscuous use of those Phrases in the holy Scripture, is extreamly agreeable to that *familiar* way wherein the Holy Spirit moveth the mindes of men. For if we are so moved by him that we are not sensible of any operation in our mindes, but that of divine Truth, as it is represented to us by ordinary means, and thereupon embraced by our Understandings; then we cannot better express our being led and guided by the Spirit, than by saying that we *obey the Gospel*. And thus you see a further reason of the promiscuous and indifferent use of the above-mentioned Phrases, and that taken from the *manner* of the Holy Spirit's Operations, as the former was from the *end* and designe of them.

I shall conclude this point, with inferring from what hath been said concerning it, that we re-

the Holy Spirit of God, many times, when we think of nothing leſs; and we do not think of it, becauſe we do not feel that ſupernatural impreſſion which is made upon us, and cannot diſcern it from the free and natural Operations of our minds. And thus we quench the motions of the Spirit very often, when we imagine that we onely quarrel with our own Thoughts, or reject the good counſels of a Friend, or the exhortations of a Miniſter, or the rebukes of our own Conſcience. Now if we could hear or apprehend the Holy Spirit diſſwading us from any wickedneſs, as ſenſibly as when a good man ſpeaks to us; we ſhould not dare, ſurely, to entertain one thought more of going forward. A temptation could no more prevail againſt us if we were thus admoniſh'd, than if God ſhould ſpeak to us from Heaven with an audible voice in theſe words; *O do not that wicked thing which I hate.* But God doth not uſe this method upon us, becauſe we are here to live by Faith; becauſe he will prove us, whether we *believe* his Word or not. Therefore, if it be plain from the holy Scriptures, that when we are ſinning againſt the clear Convictions of our duty, when we are baffling any good Exhortations and Counſels, and our own hopes of Heaven, or our fears of Hell, or the force of any ſeaſonable good thought tending to Repentance: we do then as really contradict the perſwaſions of the bleſſed Spirit, as if we heard his Voice ſounding in our Ears; ſhall we not be as much afraid to do the former, as we ſhould be to do the latter? For it will not be admitted in our excuſe, that we did not *think* of rebelling againſt the Holy Spirit; for our not thinking of it is another fault, ſince we have reaſon to *believe*, that every ſin we commit againſt the checks of Conſcience, has that aggravation,

and

and why ſhould we think that one fault will e
cuſe another? Wherefore if we cannot but
knowledge, that the *doing of deſpight to the Sp*
of Grace, muſt needs adde an heavy weight to
ſin which we commit preſumptuouſly, and to ex
neglect of *improving an inclination* to Repentanc
methinks we ſhould tremble to *do* the one, or
delay the other. Finally, the conſideration of th
matter, if we have any due reverence of Go
will not fail of making all good counſels profitab
to us, of giving ſtrength to all our own good pu
poſes, and making us careful to improve by
Reaſons that are proper to convince us, by all Ex
amples that are fit to inſtruct us; and by all Op
portunities of ſerious reflection upon our ſelves
For the Operations of the Holy Spirit do conſpi
with ſuch familiar methods, as theſe are, to pr
duce his Graces in us.

SECT. 6.

From all theſe things, it follows in the h
place, that the Operations of the Holy Spirit
our minds are *Aſſiſtances* or *Helps*; as they a
generally called by Chriſtians of all perſwaſion
not excepting our Author, and the Friends of h
way. But I ſay alſo, they are properly ſo called
becauſe the Operations of the Spirit are no mo
than *Aſſiſtances*; and that becauſe his *Graces* a
truely and properly the effects of other Cauſe
viz. of the miniſtration of the Goſpel, of the e
ternal means of Grace, and of our own endea
vours; with all which the Operations of the H
ly Spirit conſpire for the producing of thoſe effect
in us. The Spirit is indeed the principal cauſe
theſe effects, and therefore they are called h
Grace

Graces; and aſcribed to him as if we did nothing our ſelves to gain them; according to that ſaying of the Apoſtle; *I laboured abundantly, yet not I but the grace of God which was with me*, 1 Cor. 15. 10. But becauſe they are our own *free acts*, therefore *He* is not the *onely* cauſe of them. The Holy Spirit doth not regenerate us in that manner, as to do *all* himſelf, and leave nothing for us to do in order to our Regeneration; but we are as much concerned to uſe all proper means of Regeneration, as if the whole matter depended upon our ſingle endeavours, as I ſhewed *Sect.* 4. and that which I ſay of *Regeneration*, is equally true of every particular *Grace* of the Holy Ghoſt.

It is this Suppoſition, *viz.* that the Operations of the Spirit are *Aids* and *Helps* to our natural Faculties, which makes the aſcribing of all Chriſtian Virtues to his *Grace* conſiſtent with leaving the *uſe of our Reaſon*, and thoſe *Duties which depend thereupon*, neceſſary to the attainment of them: Which our Author underſtood ſo well, that in his Preface, where he complains ſo tragically of the Reproaches that are caſt upon thoſe that *dare take upon them to defend the work of the Spirit*, he pretends to plead for nothing elſe but the *Aids* and *Aſſiſtances* of the Spirit; very well knowing that they do not *impugn the uſe of reaſon in Religion*, as his Phraſe is; and withal, that this Objection is produced by his Adverſaries againſt nothing but his opinion of the *irreſiſtible* manner of the Spirit's Operations; which, very wiſely, he ſays not one word of through his whole Preface. *The onely inconvenience*, ſaith he, *wherewith our Doctrine is preſſed, is the pretended difficulty in reconciling the nature and neceſſity of our Duty, with the efficacy of the Grace of the Spirit*; and *I have been ſo far from waving* Pref. 7.0.

ving the consideration of it, as that I have emb every opportunity to examine it in all particular i ces wherein it may be urged with most appearan probability. And it is, I hope, at length made t pear, that not onely the necessity of our duty i sistent with the efficacy of God's Grace; but also as on the one hand we can perform no duty to as we ought, without its AID and ASS STANCE, nor have any encouragement to tempt a course of Obedience without a just expect thereof: So on the other, that the work of Grac self is no way effectual, but in our compliance wit in a way of Duty; onely with the leave of some sons, or whether they will or no, we give the P eminence in all unto Grace, and not unto our selv And now who would not believe that there some amongst us, who do not *give the Pre-emin in all unto Grace*; nay, and think that if we ca *perform our duty as we ought, without the Aid Assistance of the Spirit*, that the *nature of Duty*, the *use of Reason* in it is destroyed; and with that this man has spent a *Folio* of railing upon because we denied the *Aids* of Grace and the in ternal Operations of the Holy Ghost? *Why man*, saith he, *should be discouraged from the exerci of that industry which God requires of him, by t consideration of the AID and ASSISTANC which he hath promised unto him, I cannot understan* No truely, nor I neither, nor any man that h common sense: For is it possible that a man shoul be *discouraged from industry*, because he is promise that help, without which his industry would no prevail? But what is the reason that we hea nothing at all now but of *Aids* and *Assistances* when the Operations of the Spirit are mentioned Did the Doctor's Adversaries ever urge any Obje ctions against them? Was *the inconvenience where*

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with his Doctrine of irresistible Grace *is pressed*, e-
er charged by them, upon the *Aids* of the Spirit?
When and where did any of them, *with, or with-
out whose leave* he was resolved to write his Book,
pretend that the Supposition of the Aids of Grace,
was liable to the inconvenience he promiseth to
remove? Or rather, what can this man say to pal-
liate so foul an Imposture! *Let others*, as he goes
on, *do what they please, I shall endeavour to comply
with the Apostles advice upon the enforcement which
he gives unto it; Work out your own salvation*, &c.
for it is God which worketh, &c. By all means Sir
endeavour it; but do not endeavour to perswade
the World, that the reason why you prosecute
us with bitter words, is because we are not like to
be *pleased* with you for taking the Apostles reason
to follow his advice. Or if you continue to in-
sinuate this belief of us, and to make folks think
that *the principal cause and occasion of your present* P. 21.
*undertaking, was the open and horrible Opposition, that
is made unto the Spirit of God and his work in the
World*; *since*, as you go on, *there is no concernment
of his, that is not by many derided, exploded, and bla-
spheemed*; and that your Adversaries of the Church
of *England*, whom you are so angry with, for say-
ing that you make a *Buz and a Noise*, *and trouble
the mindes of men with unintelligible notions*, are such
Scoffers, that *if any one shall plead the necessity of
the Assistance of the Spirit for the due performance of
Duties, he shall hardly escape from being notably de-
rided by them.* I say, if you go on in this man-
ner, surely you must forget all the while that there
is a day coming, when you must appear before the
Tribunal of the Great God, to give an account
of your Writings. But as for our selves, to use
your own words, *I shall not trouble my self about
an accusation, which is laden with as many Con-*

victions

victions of Forgery, as there are persons against you level these your uncharitable and ma suggestions.

Let any indifferent man read your *Preface*, w you pretend to give a Summary Account of Book; and say, if the principal designe were not to possess your *Readers* with an opi that it is our blaspheming the Doctrine *Aids* of the Holy Spirit, which enkindled zeal against us; and that you have bestirred self in the Book, principally to make it goo gainst all our opposition, that we cannot do Will of God without them.

But now if you light upon a Reader so *tunate* to your self, as will take the pains to pare you and your self together, your *Preface* the greatest part of your *Book*; he will soon that your Preface was but the *Copy of* your C *nance*, and not of your *Heart*. For when come to give us your opinion concerning the perations of Grace in good earnest; it plainly pears, that 'tis you that deny them to be *Assi ces* and *Helps*; and that your true quarrel aga us, is because we say they are *Assistances*, not *onely* Causes of Regeneration. For you labo (as I shall shew you further, in the *second Pa* with abundance of words, and with all y might, to prove that mere *Assistance*, how g soever, is utterly insufficient to the conversion a Sinner; and that Conversion is impossible be effected, but by a *Physical Irresistible* Operati which, whether it can be called an Assistance, leave you to judge, after you have considered th words which are your own: *The most effic* P. 266. *persuasions* of the Holy Spirit (for of them

were speaking) *cannot prevail with men in the state of Nature to convert themselves, any more than Arguments can prevail with a blinde man to see, or with a dead man to rise from the Grave:* And you must not forget that you make as irresistible an Operation necessary to Conversion, as we suppose to be necessary for the raising of a dead Body. Now you know 'tis to no purpose to perswade a dead man to stir; and by your Argument, 'tis to as little to perswade a man, *dead in Trespasses and Sins*, to Repent. But would it not be also a most absurd thing to say that God *assists* a dead body to be alive again? Whoever is said to *assist* another to do any thing, is not supposed to do it *all* himself, much less by an irresistible Power; but the person that is *assisted* is supposed to contribute his own endeavour towards the thing. Now a dead Body can do nothing towards its own Resurrection, and therefore is incapable of being assisted to rise; and if God raiseth it to life, he must do *all* himself. And do you not therefore make a Sinner incapable of being converted by the *assistance* of the Holy Spirit?

If you do not see this Consequence, pray will you acknowledge your own plain words, where you give us your sence of that saying of the Apostle, ascribing the honour of all he did to the Grace of God: *Not I, but the grace of God which was in me*, 1 Cor. 15. 10. For thus you argue from thence: *Suppose now that God by his Grace doth no more but* AID, ASSIST, *and* EXCITE *the Will in its Actings, that he doth not effectually work all the Gracious actings of our Souls in all our duties*; that is, that he doth not do all himself; *the Proposition would hold on the other hand, not Grace, but I, seeing the principal relation of the effect is un-* P. 470.

to

to the next and immediate Cause, and thence hath denomination. These are your own words, wh in you do not onely deny *Regeneration*, but, which much stranger, even the *good* which regenerate m do, to be the effect of Divine Assistance; and y deny this in such plain terms, that you allow th not to be the *next cause* of the good they do; as S. *Paul* had meant, that in truth he had not labour at all; though he plainly said, *I laboured abu dantly.* And thus you plainly make Believin Repenting, and Labouring, not to be so much *our own acts*, but purely the acts of *God*; so th we do not believe and obey, but, according to yo God does all this for us; not so much as *mak us* to believe, and obey, as 'tis impossible he shou without making us the *next and immediate ca* of our doing so. Can you read these words yours without blushing, if you remember yo crafty *Preface*, where you were all for the *Ai* and *Assistances* of the Spirit, and put your self i to such a combustion to defend them, as if *Pel gius* were risen from the dead? You knew w enough that we do believe, God doth AID an ASSIST us by his Grace; and that no bo but your self, and such as you, denies Conversi and Perseverance to be the effects of divine *A sistence*; onely you strained a point with your Co science, and cast the *Odium* of so detestable a D ctrine upon us in your Preface, to make all the r viling Speeches you bestow on us in your Book g down the better with your Readers.

But this Artifice of yours is not confined to th Preface, but used also in divers places of yo Book: I shall give you but one instance of it present. In the fifth *Chapter* of the second B you pretend to reconcile the usefulness of th

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mmands, Threatnings, Promiſes, and *Exhortations the Scripture*; with the promiſed *Aids* of the pirit, and aſcribing all that is good in us to the race of God. For this you ſay is *the princi-* P. 166.
al difficulty wherewith ſome men ſeek to entangle and rplex the Grace of God. Who you mean by *ſome en*, your Followers, and we, underſtand well enough; but you know your Adverſaries do not o much as believe that there is *any difficulty* at ll in reconciling the aſſiſtances of Grace, with the efulneſs of Motives; and then they cannot *ſeek entangle the Grace of God with this difficulty.* Now his is your way very often; when you talk of the Objections that are made againſt ſuppoſing the Grace by which we are converted to be *irreſiſtible*, ou make it your buſineſs to ſhew that theſe Objections do not lie againſt ſaying that the Operations of the Spirit are *Aids* and *Aſſiſtances*; as ere in this place you ſay, *If there be any oppoſition* P. 167.
etween the Commands of Duty, and the Promiſes of Grace, it is either becauſe the nature of man is not eet to be commanded, or becauſe it needs not to be ſiſted; and then you ſay very well, that *what the Holy Spirit doth in us, he doth by us, and our duty s to apply our ſelves unto his commands, according to he conviction of our mindes, and his work it is to enable us to perform them.* Very good! All this we heartily believe; but now the Doctrine we *ſeek o entangle* by the fore-mentioned *difficulty*, is, *that en cannot be converted, but by ſuch an almighty Operation, as that which made us out of nothing, and will hereafter raiſe our dead bodies to Life.* And ow I cannot underſtand why you ſhould ſo often attempt to *diſentangle* the Doctrine of the *Aids* of Grace, from the former Objection, which does ot lie againſt it; but becauſe you have a minde o perſwade the world that *ſome men* ſay, we can

keep the Commands of God without the help of his Grace. Indeed in one place you apply your Objection as it ought to be, *viz.* against your own Doctrine; (and I intend to let you see that you have not taken it off) but this is an argument that you had no other meaning in applying it wrong, and so changing the state of the Question between us, but to make the most odious representation of us you could devise. And now I take my leave of you for a while, wishing that you may hereafter write with the clearness of a Doctor, the good temper of a Gentleman, and the sincerity of a Christian; and then we shall be very forward to give you that respect which is due to your abilities.

To sum up all that hath been said in this Chapter; the Holy Spirit of God doth in *that* manner work his Graces in us, that they are still the genuine effects of the *Evidence*, and the *motives* of the Gospel; of the *natural* use of our *Faculties* of Understanding and Will; and of our own *Care* and *Diligence* in using the *external* means of Grace. His Operations in us, make us capable of receiving our selves by *degrees*; and all the while there is no *sensible difference* between them and the natural Operations of our mindes; and yet we are sure that we have his *Assistance* and Help in all the good we do, and without it can do nothing at all to saving purposes.

To affirm more *particularly* what is the manner of the Holy Spirit's Operations in us, I dare not unless I had warrant, which I think I have not from the holy Scripture so to do. And if this be *all* which the Scripture lets us know concerning it, we have good reason to think that *no more* is necessary *ful* to be known by us.

SECT.

SECT. 7.

Thus I have, through the blessing of God, finished the *First Part* of my Undertaking; and given you a plain account of that which I believe to be the true sence of the Holy Scriptures, concerning those Operations of the Holy Spirit, which are promised in the Gospel to all Ages of the Church. I do not know that I have swerved in the least from the sence of the antient Church, in any thing I have said upon this subject; and I am the more perswaded that I have not done so, being very confident, that I have not at all departed from the Doctrine of the Church of *England* in this matter; the judgment whereof I am prepared to leave to my Superiours.

I had observed that some late Writers, especially, have represented the Grace of the Holy Ghost under such *notions* as are either intricate and unintelligible; or inconsistent with the great ends of Religion, and of fatal consequence to the Souls of men: *Those* of them that *cannot* be understood, serving onely to the multiplying of idle Questions, and frivolous Disputes; and those that *are*, ministring either to unreasonable Presumption, or incurable Despair. Therefore when the *Streams* were so muddy and impure, I thought it was the best way to go to that *Fountain* of Truth, the holy *Word of God*; and to guide all my thoughts of this matter by what I could discern there. And truely I found, that although the Doctrine of *Grace*, as it has been tampered withal by men that serve a Cause, and as it has been debased by humane mixtures, and inventions, is, at best, a subject of

unprofitable talk; yet, as it is represented in the holy Scriptures, it is clear and plain to the understanding, and likewise a most powerful motive of Godliness.

How nearly I have kept to the sence of Holy Writ, I must leave you to judge: As for the Reader who is yet in any thing otherwise perswaded than I am, if he has used *diligence* and *sincerity* in examining, as I know my self to have done in *considering* all I have written; where we do not agree, I hope God will pardon the errour, on which side soever it lies.

I think it cannot be denied that I have in some measure expressed my meaning plainly, easily, and naturally; which a man needs not be ashamed to do, who believes that he speaks the truth. I have neither pretended to explain things that are not intelligible, nor made any thing *difficult* to understand, by affecting obscurity of expression.

As for the profitableness of this Discourse, it cannot be better judged of, than by that which should be the end of all Writings of this nature, *viz.* the promoting of true Godliness. And certainly if the true Doctrine of the Operations of the Holy Spirit, be that which I have here offered to your consideration, it does apparently render all wicked men inexcusable, that live under the Gospel; and makes highly for the encouragement of Religion. This will appear by surveying the three General Heads of this Discourse; for by so doing, it may easily be shewn that there is nothing wanting to make the promise of *the Holy Spirit*, as it has been explained, the most powerful motive to the study of godliness and virtue, that it can be supposed to be. For,

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1. There is nothing wanting in respect of the *d* of this promise, and of those effects for the roducing of which in us, the Operations of the oly Spirit are promised. For they are *all* Chri-ian virtues whatsoever; *all* sorts of qualifications at are needful to our eternal happiness. And erefore we need not doubt to strive against that , which does most *easily beset us*; nor fit down in spair of obtaining that *Grace* or *Virtue* which is ost contrary to our corrupt affections and customs: r if God will give the Holy Spirit for all needful urposes, he will bestow a more plentiful measure f his Grace, for the subduing of *that* sin, and the aining of *that* virtue; because here his assistance is ost needful; and he that hath promised his Spirit o answer *all* our needs, will not deny us, when we sk him to supply the *greatest* of all.

2. There is nothing wanting in the promise of *he Holy Spirit*, to make it such a motive in re-pect of *those to whom* the promise is made; be-ause it is made to *every one* that believes the Go-pel; to every one, I say, under a possible condi-ion; so that none of us can have any reason to ear that we are shut out of the Promise; for I ave shewn you it lies open to *all*, and we cannot ose the benefit of it, but by excluding our selves. esides, the condition of obtaining special Grace rom God, being that of importunate *asking*; we re hereby moved to earnest and frequent Prayers, which, you know, is one branch of pious endea-vour. And then the condition of more plentiful Communications of the divine Spirit, being a careful improvement of those measures of Grace which we have now obtained; this also is a plain and powerful motive to every Christian that has

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proceeded more or less, in the way of Salvation, [illegible] be as *fruitful* as he can in *every good work*, and [illegible] follow after holiness, *looking diligently lest he fail* [illegible] *the Grace of God.*

3. There is nothing wanting in this promi[illegible] to make it a strong motive to the study of godli[illegible] ness, if we consider the *manner* of the Holy Spirit's Operations in us; which, as you have heard, will not be effectual without our own Consideration and Care, and Watchfulness; because God has promised his Spirit to *assist* our Endeavours, but not to make us good men without them; and our recovery still depends as much upon our diligence in the event, as if it depended upon nothing else.

Wherefore in all respects, the promise of the *Holy Spirit*, as it is expressed in the Scriptures, is a most prevalent motive to the study of Piety and Vertue: And since it was my designe from the first to recover it to this use, out of the hands of those men that had made it good for nothing, I could not conclude better than with shewing you plainly wherein the force of this Promise lies, to make us all careful to *Work out our own Salvation.*

O God, forasmuch as without thee, we are not able to please thee; mercifully grant that thy Holy Spirit may in all things direct and rule our Hearts, through Jesus Christ our Lord.

THE END.